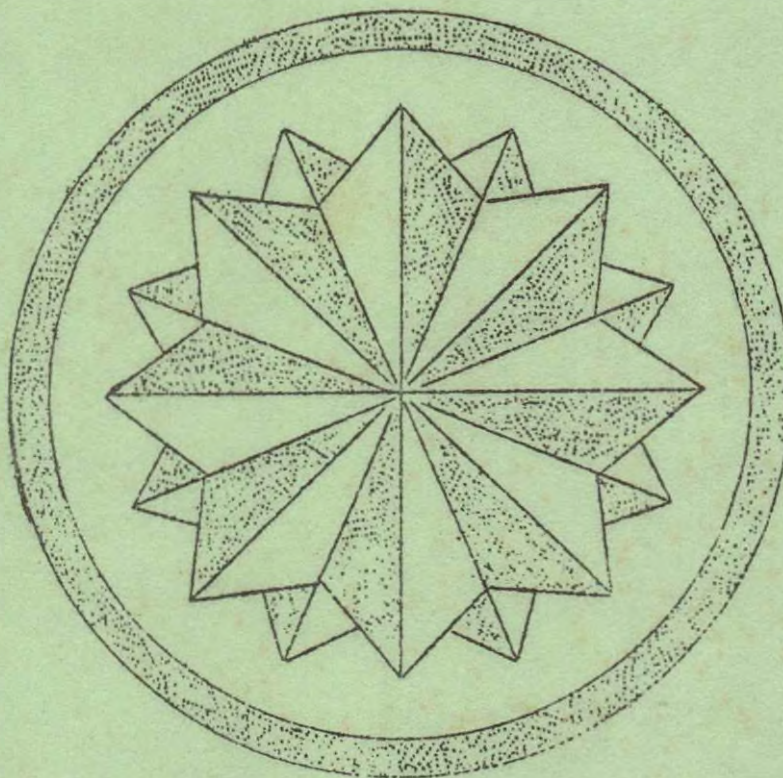


SEANCE MEMORANDA from the

Inner Circle

BSRA No. 8-G, Nos. 13 & 14 of the First
Series of Seances, starting Jan. 30, 19-
49 and continuing through March 6, 1949.



through Mark Probert, medium

A Publication of:

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USA

SEANCE MEMORANDA from the

INNER CIRCLE

through Mark Probert, medium

PART 13

Jan 30, 1949 -- Feb 27, 1949

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INTRODUCTION TO 1950 EDITION BY FORMER DIRECTOR, MEADE LAYNE

These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interests of any cult, organization or religious belief.

Excerpts from these Reports appear from time to time in BSRA releases, published at headquarters, and also Round Robin, published at intervals by BSRA.

To conserve space and reduce publishing costs the names of those present at these sittings are usually omitted, along with irrelevant questions and conversation which can easily be inferred from the nature of the replies. Replies of the Controls are sometimes condensed but care is taken not to distort their meaning.

Except where otherwise stated, all sittings were held in San Diego.

* * *

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PO Box 548, Vista, Calif.

* * *

January 30, 1949

1:45 P.M. -- Control, "The Helper" (Later identified as Yada di Shi'ite) Speaking for some time in foreign tongue, explaining finally that "Awun, Da, E-Ya" meant 1, 2, 3. When asked what the Language was, replied:

"It is not what you would call strictly a language, but a vowel language, a sound language -- not as if you would speak a full complete word."

(M.L.: When was this language used?)

"A long time ago in the Himalayas, a long time before either China or India was settled."

(M.L.: It dates back to the "Dawn Man"? There were people in the Himalayas then who spoke this language? Did they live as people do now there?)

"They were very far advanced for their time -- in comparison, of course, to your time."

(M.L.: They had cities and a culture and some of the sciences?)

"Cities, yes -- and one of them is today known as Lhasa, in Thibet -- but very much cleaner than today there. The City of Lhasa today is what we would term a veritable pig-stye."

(M.L.: Is it on the same site?)

"Yes, but it now has degenerated sadly."

(M.L.: It is perhaps the most ancient city in the world?)

"I would believe so. The buildings were much larger and better constructed; the construction was considerably more solid, because the weather was far worse. Even before India was settled it was very old and very advanced."

(M.L.: Can you tell us something as to the kind of sciences, machines, culture in general at that time?)

"There is so much to remember, so much to consider and turn the mind to. Some of the things I think I can recall, if you will bear with me -- but there is now here a good friend of the boy and the circle, Laotse. He wishes to speak, so I will go." (2 P.M., withdraws)

January 30, 1949

Control, PROFESSOR LUNTZ: "Good afternoon. I suppose it was not quite fair of me to stop in ahead of the good Philosopher, but I think you wished to take up some question in connection with the book we are writing through the boy. It amazes me that a work such as this can be put through a mind so uneducated to it. It is nothing short of miraculous that he gets it with so few mistakes."

"This kind of work is not unusual upon earth; it has been going on for centuries. It always has been and always will be a most necessary work, regardless of who the medium happens to be. From the most confused individual who comes in from your streets, to the most highly prepared for this work, who come in for a sort of balm to the soul, one might say, -- when they try to contact their loved ones and friends -- no matter how little those friends may say, it is just the thought that they can be contacted. And even though the scoffer may go away with a sneer, yet there is going to come a time when that sneer will leave the face of the individual, and he will stop and think. And that is all that is necessary -- to have the individual stop and think. We do not over want to let ourselves run away with the thought of the importance of our own opinions. We do not like it in others and we should not like it in ourselves. Now, there are many others waiting to speak, so I will say goodbye now."

Control, LAO-TSE: "Here we are again this afternoon. The time passes fast. Is there any particular issue to bring up this afternoon?"

(M.L.: Did you hear the conversation?)

"We listened to it all."

(M.L.: Your patience outruns ours!)

"Of course we are considered to have nothing else to do but go around running the business of people on earth, and of course that is a very nice opinion. There is so much to do, I often wonder why either world bothers with the other. There are so many people who think it is all unnecessary, even if true."

(M.L.: That is so; there is enough on our plane to keep our minds busy for many centuries.)

"But it is our opinion, our belief, that man cannot grow unless he knows of other planes, other states of consciousness. But then we have the question, why should he grow? Is your world so much worse than the next step, the astral? Is the astral any worse than the next step beyond that?"

(D.W.: What is the next step after the astral?)

LAO-TSE: "There are many planes of consciousness, and they are all the astral, young man. There are those who sneer at the so-called "low astral" -- it is a place of abomination. True, but it is like areas in your large cities -- what you call slums. That would be considered the "low astral." Many of those who live there are human beings who still suffer from the illnesses of the body, the physical body as you know it. But suppose they were to get rid of them all at one time before leaving the physical body? They would be so difficult to get along with, that the one just a little less good than they were would murder them. It is rather odd in your Christian Bible you speak of Adam and Eve as the first man and the first woman in what should have been Paradise, perfection. They did not want anything more; they did not need anything more -- or so you assume. Then why should they be tempted to take something which they had been strictly and definitely told would be wrong for them to take? Why did they take it (if there were any such two -- though of course all of you know it is only a fable, an allegory)? The reason is that they were bored by perfection, the monotony of placidness. They could not grow. One cannot grow when just lying down and enjoying himself in the balmy air. One grows by struggle, by conflict.

(M.L.: But still it was necessary to place an angel with a sword at the gate to keep them from going back?)

"A good story! And they also are stuck with that. But, you see, there is an esoterical point there: they were not to come back to their indifferent attitude and their lazy ways until they had completed their growth; and then they would realize that the placidness was well worth having, well worth struggling for. Did you notice, however, the paradoxical way that takes place? It sounds almost as though it were trying to excuse itself for being told. Man was born great; and when I say "born" I do not mean into the physical world, or any worlds. He came into existence not from here to here (makes gesture of measuring) -- his greatness lies in himself, and always has lain in himself, not in any vehicle he used on any of the planes. It is just that he sometimes loses his awareness of his Godness."

(M.L.: Why, Lao-Tse, does moral and spiritual gravity always pull downward? Why is it easier for the average man to be selfish, cruel, greedy? Why is it the downward thrust of gravity instead of the upward thrust of gravity if man is a pilgrim longing to return to his own home?)

"I like this man very much! He is what I would call -- he persecutes the theory -- which is well. That is the only way to learn anything."

(M.L.: Please just disregard the question --)

IAO-TSE: "No, I will not. To begin with, from the way I observe it, the I is still a personal thing, a force that is only considering itself -- not as what you may call selfishly, but it is a natural activity for the I. It is consciously aware of the things concerning its own personal little spark. And that spark is known as the spark of awareness. And if that spark of awareness, as it grows, slowly changes its state of gratification for itself, it will enter into any of the planes -- physical, mental, whatever -- and carry on a field of self-gratification, self-desire, pulling everything to itself like a magnet. You must remember, in the beginning, when the I-self enters the physical self, it is only aware of attraction, of gratification for itself, and has to be slowly awakened to the fact that there are other selves revolving around it, like the electrons around the nucleus, the nucleus of the atom, which is selfish also; otherwise the electrons around it could not stay in that field."

(Mrs. C.: Have we more than one vehicle prepared?)

"It depends upon what you call the vehicle. Now the problem is for you to paint the idea in your mind so I can grasp it. What do you mean by 'vehicle'?)

(C.C: I have been told that we have our next vehicle around us -- that the body projects itself into it before passing on. Is this so?)

"Do you mean that, on passing into the astral, you will pick up another body to travel in? You already have that body. You leave this physical body to the state to which it belongs. When you enter the astral, you are very conscious and very aware (provided many things), but you will not go through another stage of death, or shed another body."

(D.W.: Do you not believe in reincarnation?)

"I do indeed, sir, but what has reincarnation to do with another body?"

(D.W.: On coming back into the world, don't we have to take on another body?)

"You are speaking of the Self entering again into the chemical world, so the vehicle must come into harmony with the chemical field, must find its own particular harmony in connection with the chemical vibration. It must adopt another body if it comes again into the physical world, not if it stays on the astral."

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LAO-TSE: cont'd: "I do not wish to contradict anyone's beliefs; they are all good, because they are suited to that particular consciousness. That they are necessarily less in truth than I -- that is not so. If you knew what I like to call 'The Truth of Truth', you would not need to live a moment longer on any plane, or exist at all. To what end would you exist? All life is for learning. That is why your so-called Nature produces such a wild profusion of things -- to give each mind an endless variety; to keep him amused or make him sad. But whatever emotion he feels, it helps him to become a little more aware.

"There is much that we can learn from one another, no matter how adverse the other's opinions may be to ours. Wherein does a man love his fellow-man if he cannot forego his own opinions for a time? For some two thousand years you have had your beautiful Christian religion. Mystically, it is a beautiful thing -- you have no conception of its true beauty -- and the reason you have not learned is because you have not been given the facts. You have been demoralized by thinking you are a low, insignificant creature who must be saved by the blood of your Master. It is a little repulsive to me -- this blood business.

"You do not have to contemplate the universe to have that feeling of insignificance -- you have only to contemplate the construction of your own body. In structure it is appealing -- but not only the body of man, but the most minute thing that has been what you call animated by the Life Force. Why does that structure cease to move along because this Life Force has been taken away? Life Force is the motivating thing in everything in the universe, down to the -- I was going to say atom ----"

(D. W. : The molecule?)

"No, I am not speaking of the so-called inanimate things, but of what you know as the animate (though there is life in all things) --"

(M.L.: Genes? Chromosomes? Cell constituents?)

"Man sits and contemplates any tiny insect walking in front of him, and as he observes this little creature, he cannot help wondering -- if he thinks at all -- whether he is not also the creature that crawls as well as the one that observes. On that theory alone does our little group, the Inner Circle, hold together; on that theory alone will we never object to anyone's personal opinions. Does someone wish to object to mine? Or has anyone else something to say?"

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(H.P.F.: One of our friends, B.S.R. Associate John Hilliard, puts forth this theory: "I rather think we are spiritual entities of a high order who have undertaken to raise, from primordial matter, some units of life energy into a state of spirituality" -- what do you think of that thesis?)

LAO-TSE: "It is a beautiful thought, a beautiful theory. Now, let us suppose for a moment that he is right; if so, in your modern term, so what? All that he has said, that I have said -- wherein does it help?"

(H.P.F.: Only that it gives us more self-respect, more feeling of Godhood.)

"Good! Fine! -- then to that extent it is good..."

(M.L.: You have been skirting the edge of the use of the term, "the Life Force" -- the Peiping Man, the Borneo Man, Lao-Tse, what is his relation to our human stock?)

"Back in the -- shall I say Dark Ages? No, words fail me -- I shall say the Dawn of Time -- all things were constructed in what you would call giant size. The first forces of life to project themselves into a physical body were of mammoth size, because all around them was of the same size, mammoth: trees that shot up into the skies for hundreds and hundreds of feet, mountains far surpassing anything you have today. If you feel insignificant now, it would be well for you to project yourself into the past and stand under one of those trees or by one of those mountains. All animal life, all plant life was massive, so why should man be different? He was of giant proportions.

"Man has used many forms, many vehicles, many bodies to express himself in various eras of what you call time: and in each one of those times conditions were so that that kind of body was necessary for them."

(M.L.: Would you call the Java man ape, or man, or both?)

"In some respects, I could so call those today, because you are speaking of structure, of form. His mind was suited to that time; his observations told him that if he was to exist on this or that particular planet, he had to form a vehicle that was capable of adapting itself to the surroundings. Because he could not change the surroundings; he had not the ability to manipulate matter to his own desire. So he had to change to meet the surroundings."

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(M.L.: I suppose the thousand-pound Peiping Man was also one of our ancestors? We know little about him except that he existed; we have no gauge of his intelligence -- was he an earlier Etheric man?)

LAO-TSE: "Yes; they went through what you would call a state of conforming, of adjusting. We cannot say that they absolutely failed to adjust themselves to what man should be like, but they at that time were slowly adjusting themselves to the coming conditions. As today, for instance, you use a certain kind of chemical to kill a certain kind of bug. You will have observed it sometimes produces a better bug. The bug has not only acquired a tolerance of the poison, but has formed a body to resist it. Life cannot be stopped. You can kill form, that is all. You can crush out form for a time, but only for a time. The Life Force will continue to take form as fast and faster than you can destroy it. Destroy a plant or tree for instance, cut off all the limbs, and before long there are new limbs, beautiful leaves. Life is the persistent, perhaps the one and only constant force throughout the universe as you know it. Man says, 'I take this plot of ground and turn it into a vast city: I will kill off all the bugs and snakes, etc., and make this beautiful city a monument to man.' Desolation shall become fulfilled even in that, because there was no desolation; there was only a different form of activity. And, as time goes on, that great and beautiful city shall go back into desolation and what man calls inactivity -- and now I think I had better go before you ask me why."

(C.C.: Do you believe that God is just a Creative Force? I assume that there is an Original Thought?)

"If assuming that brings to your life happiness, raises your vibrations, brings goodness to your life, bow to it, give praise to it, for it is through that force that you will attain all you desire... When I think of Life Force sometimes I dare not utter a sound. Good afternoon. "

* * *

February 6, 1949

Control speaking in foreign tongue, showing great tenseness in gestures, etc.; finally speaks in English and is identified as "The Helper".

"Hello! The tense attitude of the body is not due to my inability to control it, but the intensity of the force in this room today. Sometimes the force is so strong that it is difficult to control it and keep it down to one point. It is possibly a strange thing, but nevertheless true, that these forces, invisible to you, but which you nevertheless work with all the time, are of a dynamic nature. It pays greatly to be extremely careful how you try to consciously manipulate that force; subconsciously, or without what you would call direct purpose, the forces of energy are weak, but when you consciously focus your attention upon it, the force becomes dynamic.

"We, on the other side, have been listening very intently to the reading of the words from your friend, Hamlin Garland (as to the beauty and joy of the next plane and how much to be desired). What he says is largely true. Nevertheless, it is also true that one must endeavor to stay in the physical body as long as possible. Every moment so spent adds to your knowledge of this plane, and therefore helps you to understand when you do go over to the next. What is the use of any of the planes of consciousness if you skip through them? Each state of mind is given to you to learn something new, but they are all so interblended that what you learn on one fits right in with the next".

(ML: Are there no conditions under which release from the physical would be good -- where one has become a burden to others, for instance?)

"Yes, because those of you who do not understand the necessity of staying in the body and comprehending the depths of life must flee from one plane to the next when that plane becomes intolerable for the vehicle you are using. But I can only say that you will find difficulties on every plane. If you flee the physical body here and enter into the Low Astral, you will find trouble with the vehicle you are using there, in one way or another. It may not be the same, but that is merely a matter of relativity".

(ML: You are speaking of cases of suicide?)

"No, I am speaking of leaving a plane in any manner -- what you would call normal, or through violent separation, or disease -- it does not make a great deal of difference. You will still run into troubles, as you call them. But they are not that; they are spurs to progress. If you did not have an irritant, you would not want to move on".

(Dr. CEC: We have sects that ignore such things as physical pain and trouble.)

THE HELPER: "Physical pain and trouble mostly concerns this particular state you are now in, but the mind takes on a peculiar attitude after long periods of suffering of the physical body. Therefore it carries over that attitude. The idea that man does not suffer physical pain is ridiculous. He cannot deny it and have it go away. That belief came about through the teachings of men who had learned to master the elements and the physical body, and the idea came into the hands of those that are ignorant of the law, and so they teach that all you have to do is to deny that the body suffers and it will cease to suffer. That is not true. But under proper mental treatment by one who knows how, the mind of a sick individual can be so suggested to that it will go to work on the atomic structure of the body and slowly repair it".

(ML: What is the function of the etheric body?)

"It is pretty much the same as the physical body, for it is a counterpart of the physical body. If the atomic structure of the etheric body - if certain parts of it go wrong, the magnetic field is changed either to a higher or lower vibration, compared to the rest of that around it, and that causes suffering in that part of the physical as well as the etheric body".

(ML: Then pain originates in the physical body?)

"No, not in the physical, in the etheric. If there were no etheric, there would be no suffering. The chemical by itself can feel no suffering".

(ML. Then if the etheric were freed from the dense body, the physical would feel no pain?)

"Yes, though if it is subjected for a long time to suffering, it becomes a mental state".

(Mrs. C: I have been told that the etheric body escapes through the head -- is that so?)

"Not always -- sometimes through the solar plexus. If you will take note in your materializations, often you will find that the substance you call ectoplasm comes through the solar plexus. Too, in many materializations you will find that the occupant of the body, or the medium, plays the part of a departed one by projection, for since the mind is not a centered thing, but a universal force, it cannot be ignorant of anything. Therefore it is quite capable of imitating any friends or relatives, quite capable of showing extreme brilliance or extreme lowness, depending upon the group that sits and waits for

their loved ones. This, however, is not to be deplored as fraud, or as not making contact with your loved one, because, after all, what are you actually interested in? If they came and said nothing, you would be disappointed. If they came and said what you considered trivial things, you would also be disappointed. If they came and talked brilliantly when you knew they were not capable of it, you would still be disappointed. So, all you wish is consolation, assurance of the continuance of life. And that projection of one on the other side is itself an assurance".

(ML: Is there any way of detecting it when it is an imitation?)

"I am sorry, but I must go now. I am called away; but I will return later and answer that question".

(New Control)

LAO-TSE "Good afternoon. A few new faces here today. Dr. W., I am glad to see you back. You have been away for some time. How, may I ask, are your eyes?"

(Dr. W.: Not much worse.)

"It is to me, my friends, little more than deplorable that such a situation exists -- that for thousands and thousands of years man has been in wonderful contact with the various planes -- not only the one I am in now, but those beyond -- and yet man in the physical body still suffers dreadfully with no seeming aid for some of his most malignant diseases. I do not know what to say about a situation like this. One of the things that you need badly is intelligent minds that have gone on and learned a little more to come back and tell you what to do to relieve these conditions. Of course, a great many have done so, but too often their advice has not been taken, not even experimented with. So it is not always advantageous to give advice.

"A long time ago, at one of these meetings, these little friendly get-togethers, it was told to you by one of the friends on my side that hypnosis carried on over a period of time with a patient could cure him of the physical suffering. It will be found in due course of time, I hope, that the use of hypnosis - in the proper hands, of course, will and can cure any physical disease".

(Dr. GHC: Even organic diseases?)

"Yes; because the mind does not work upon the body direct, but through the atomic whirls that make up the body structure. The mind can not work upon the body proper, but must work, as I said, through the atomic whirls of the body".

(Mrs. GC: Would you explain hypnosis? What is the state of the mind at that time?)

LAO-TSE: "Man has complete control of matter with the mind, because the mind is matter; the mind is motion. It is one form of motion taking control of another form of motion.

"There are many things said, said in allegory, or fable, and the truth is hidden in them. But it is time to stop hiding things; it is time to come out with such things as you know them. They may not be properly expressed or understood at the time and may not be accepted for that reason. Now, when I speak of motion having control over motion, I doubt that you understand. I doubt, in a manner, that I understand. Because all that man sees is motion. He sees neither cause nor effect, but only motion."

(GC: The mind is taken out of a certain groove?)

"Yes -- a very nice way to put it -- in another groove. It is set in another groove, one less irritant. You would first have to have some comprehension of what the mind is. As we have often said, the mind is not something that exists here (touching head), but it is an energy flow through all space, consciousness -- but you perceive it as a separate motion."

(FE: You mentioned hypnosis as a way to relieve pain -- is it not auto-suggestion? Cannot a person do his own auto-suggestion or hypnosis?)

"Yes, it can be done -- but it takes a great deal of learning, of understanding of the force you are working with. It cannot be accomplished overnight; it often takes years. In India and in my own country, there are men who have mastered their own selves to such an extent that they have complete control over the physical body -- but I do not think it is advisable for you on this side of the world to attempt doing so, because I do not feel your minds are conditioned to it".

(Dr. GNC: Is the operator in hypnosis anything other than a salesman? Is there a magnetic influence?)

"There is a form of self-salesmanship there, but there is also a field that is magnetic of a kind, but it is one of attraction, and not of repulsion. It absorbs the suggestion."

(GC: Is there a projective power that goes with it?)

"Yes, there is also, in a manner of speaking, an actual energy flow. It is so difficult to put into words that can be understood, because it is almost impossible for you to understand how consciousness of an individual can also be cosmic, or coemic. I do not know how better to express it".

(I.P: When you are talking through Mark, where is he?)

LAO-TSE: "Must he be some place"?

(IP: He is not occupying the same body?)

"There are many ways to explain that. Sometimes he is standing by and listening. Other times he has no awareness at all. It is a momentary suspension of the energy flow".

(ML: It amounts to a momentary extinction of the personality?)

"In a manner of speaking---- yes".

(ML: What is it that persists until the personality comes back?)

"There are states of consciousness when it appears to you and also to the one concerned to be a total annihilation..."

(GC: Such as we see in hypnosis and in suspended animation where a man lies in a cake of ice for a long period of time?)

"Yes, and as in your sleep sometimes".

(ML: Does this suspension of consciousness occur on all planes?)

"No, but in the vehicle he is occupying, which is incapable of telling what is taking place. The mind is not incapable of knowing but it is incapable of impressing it on the physical brain".

(ML: Mark's personality persists on some other level?)

"Yes, indeed, but I do not think it possible to make a clear enough picture so that it can be completely comprehended".

(HF: Because of our mental limitations?)

"Limitations of understanding the activity that goes on outside of a so-called physical vehicle. You wish to believe in physical substance, but do not understand that you cannot escape physical substance on any plane. As soon as you say 'consciousness persists' you assume that it must have a similar structure to exist in. That, of course, is not always true".

(ML: No; we understand that energy and matter are interchangeable terms.)

"But the drawback is your trying to understand consciousness in connection with energy. What is consciousness? What makes matter so different without this thing called 'consciousness' in it?"

(ML: Can that be answered on your side?)

"If so, it is beyond me. I can only say that consciousness is a form of energy and that it flows into the chemical if that chemical is in harmony with its vibration."

(ML: Suppose we call it a 'quantum flux' -- is that all right?)

LAO-TSE: "Yes, I believe so -- but yet, what then? How much clearer does it make the picture?"

(ML: It does serve to relate it to all other energy. Perhaps it is Planck's Constant; what is h ?)

"I do not know what h is....."

(ML: Neither do we; but it does exist.)

"Yes, it does exist and seems to have a certain affinity for some chemicals, but not for others. A particular life spark chooses its own physical matter by affinity, by attraction. But, what affinity or attraction is of itself, or by itself, I do not know".

(FE: Is it a particular frequency, perhaps, that causes the attraction?)

"Yes, that is part of it -- the frequency rate of the compound being in harmony with the frequency rate of the life spark. Does that make it any clearer?"

(ML: Yes, it helps.)

"We have no other choice. Many people think that our form of conversation is your form of conversation -- that we necessarily have to speak with the vocal cords and the lips. In the book we are dictating to this boy, it has been somewhat explained that what you call telepathy is man's natural way of communication. But today you speak by sound because the mind projects to the vocal cords or sends a thought-wave to the vocal cords, which starts a vibrating motion and produces the word or sound. But you will find many who can use thought projection without vocal sound".

(HF: Can we develop this power?)

"Yes, like all other things, it is a matter of habitually applying yourself to it".

(ML: Would you say clairaudience is telepathic?)

"Yes. And you wonder why someone is capable of seeing something taking place miles away. It is just that for the moment he is capable of overcoming the belief in time and space".

(ML: This is why we can induce clairvoyance by hypnotism?)

LAO-TSE: "Yes. When you can understand the mind, you will so much more understand the various forms of phenomena that life has to offer".

(DW: "When you can understand the mind" -- doesn't a good hypnotist have to understand the mind? And have we reached that point?)

"No, I do not believe that even the brain is yet well understood, and it is well. Life is continuous; you have endless time. And if you learned everything at once, why should you exist longer? You live, and learn. And God bless you all". (Lao-Tse withdraws)

(New Control) PROF. LUNTZ: "Good afternoon. I am pleased to be here this afternoon and I hope that in coming I shall be able to reasonably express my viewpoints concerning the subject you were discussing - leukemia. The method that is now left to me to express myself in from this side is somewhat difficult, due to many forces not known to you and some not understandable to us. Often the boy's (the medium's) own mind enters into some of the talk. It is something that cannot always be kept out. The brain is something like a recording disc. It has lines of thought drawn upon it, and when it is worked upon by any of the forces outside of the occupant himself, it is subject to blur and to repeats. It is under the law of ever-expressing.

"In leukemia I see a poisoning of the blood stream, due in part to improper eating and due in part to what you call heredity. All blood being one blood naturally places the heir under subjective (?) penalty. He is penalized for what his ancestors have done.

"It seems to me that the lymph glands go through a complete breakdown; all the glands throughout the body slowly fail; the red corpuscles are weakened by continual pollution of the blood-stream, and this causes failure in the lymph glands to carry that much of a load off the system. When the glands secrete nourishment into the blood-stream by the red corpuscles, the white corpuscles feeling, or sensing, the poisoned condition of the red corpuscles, immediately attacks them; and this continual breakdown of the red corpuscles eventually causes a thickening, or sludge, in the blood. This slowly closes up the minute veins in the body, chokes them off, and soon it starts to take a similar effect upon the larger veins and then the arteries.

"I am under the impression that one of the causes for this cancerous condition of the blood is excessive meat-eating, especially pork. Possibly if it is not allowed to run on for too long a time, it may be brought under control by iron treatments, such as are to be found in liver. But they tell me now there is a chemical that can stave it off for the time being -- but I do not know what it is called."

(FE: I think it is folic acid.)

PROF. LUNTZ: "Thank you, sir. You see, even I must learn! Because we have stepped over next door is no sign that we are any smarter or more intelligent than you in the body; a shift of consciousness does not enlighten you unless you are ready to be enlightened. And, too, you cannot be enlightened on all subjects. Life is too vast for that. You can only be enlightened on the subjects that interest you. Which is one of the reasons why it is foolish, when you make contact with your loved ones here to expect them to make scientific answers if they themselves had no such interests."

February 20, 1949

(Control, at first speaking in foreign tongue, then:)

"It is difficult to change into your language. It takes a little time, but soon I will be talking good. I am "The Helper." There are a great number on my side today. If it were possible to have a change of motion of the eye, to raise the vibratory rate of the eye, then you could see them through the physical eye."

(ML: Can they see us -- all on your side?)

THE HELPER (Later identified as Yada di Shi'ite): "They can see you, but it is not the same for all of them. It seems in some cases that the further away you get from your former physical living, the more you begin to see the individual as spirit and not flesh. Shortly after passing out of the physical body and for some time thereafter one can see quite plainly everything as it appeared to be while in the physical; but as what you call time goes on, the mental awareness takes on a change, and the longer one stays away from conscious awareness of the physical plane, the more he becomes capable of seeing only as spirit.

"You, my good friends, have been debating this afternoon a long-standing question as to the possibility of a mechanical contact with our plane."

(ML: Then you heard me read Gilbert Wright's letter concerning Steinmetz, Edison, etc.?)

"Yes; it is an extremely difficult task to try to work out such a mechanical device. For my part, I think it is -- I will not say impossible, but improbable. To begin with, you have so much yet to understand about mind and soul. And it is not on account of any assumed ignorance, for I do not assume that on your part in regard to building a mechanical device. You have on your plane people who are sufficiently advanced in mechanics to make such a machine; but you must first get to know something about the working conditions of what is known as the mind.

"The mind works in harmony with the physical body simply because its rate of vibration is in harmony with the chemical vibrations of that particular body. Now, if my mind was in perfect harmony with this boy's chemical composition, I would be able to take over his body and stay in it until the physical body died. In cases of obsession you will find sometimes that there is one of the largest reasons for obsession."

(ML: Does that often happen?)

YADA DI SHI'ITE: "Oh, quite often -- and sometimes until death, because that discarnate mind has found harmony with that physical body."

(ML: What happens to the real owner?)

"He is out -- living on the astral plane as perfectly as if he had died."

(ML: Is he aware of it?)

"Oh, yes. Too, this must be reckoned with: the individual who has been so dispossessed often has willingly given over. Sometimes without what you would call conscious consent, but rather with what you would call 'subconscious consent'".

(ML: Because of discontent with his life here and a desire to go on?)

"Yes -- what your psychologists call escapism."

(DR.G: Does he suffer from this -- is he penalized?)

"No, except that he penalizes himself through a guilt complex. There is so much to be learned about silent assent, silent consent without consciously agreeing to it. I do not wish to be assuming that I know it all, because I certainly do not know it all, but I know a little of it; and I do know that a mechanical contrivance will not do away with excuses, if it is to be used as proof -- because those who are seeking proof of the continuity of life, if they cannot find it in a living consciousness, they cannot and will not find it in a mechanical one."

(ML: The objective is not so much proof of survival as to establish a means of communication between your plane and ours without a medium.)

"And then, what, may I ask, is to be gained by this?"

(ML: We hope to gain much knowledge from your side -- in art, philosophy, science, and so on -- in all the subjects with which you have gone so much further than we.)

"Now, to the general run of man, that machine would be of no value?"

(ML: Possibly not at present, but we would hope to improve that condition.)

(Dr. GHO: Also, we are short of mediums.)

YADA DI SHI'ITE: "It seems as though I will have to fall back somewhat on a philosophical trend. One need not come to us, or to any other plane, for knowledge. When an individual is truthfully seeking knowledge, he shall find it -- and through that best known channel, called meditation. The art of meditation, I am convinced, after spending much time in your country, is not at all understood, or, if anything, it is only vaguely understood. Man cannot learn more today than he is prepared to learn.

"I do not say these things to set up blocks and to sidestep a more reasonable answer; I say it because I feel it to be true. I have spent many, many years on this earth since passing over into what you call the astral, and from my observations, my good friends, I would not say that man is prepared to handle such a machine. Of course, it is not in my power to really say yes or no about it -- merely from my observations."

(ML: Of course, we already have many machines that we are not prepared to handle -- but with a machine of this kind, we might be able to get a cure for cancer, for instance, and similar information. Surely we could get such help?)

"Yes, to alleviate pain and suffering -- yes, to some degree. But, philosophically again, you will find that pain and suffering is a pin-sticker to make man go on, to arouse him out of his stupor. Sometimes it seems unbearable, and it looks as though God, or Providence, were a little inhuman, beastly -- in fact, of a savage nature that desires to see suffering and get some kind of pleasure out of it and then forces man to employ some kind of philosophy that says pain is good for his growth. But all down through the ages, every mind that came to any awakening came to it through suffering, almost always. As long as he was only aware of the body through pleasure, he never thought. If you will remember, your good friend, Lao-Tso, said that those two figures in your Bible -- Adam and Eve -- were driven out of their soft living because there was nothing being gained by it. If man has no conflict, he simply lies down and becomes too lazy."

(Dr. GHO: I must have been dealing with thoughtful people for the past fifty years, because they have all been suffering!)

"That, Doctor, I can readily understand, and, if you see only the surface of things, you might think my philosophy brutal. Doctors are faced with constant suffering, but as long as man does not understand his mind, does not understand his Self, he will suffer."

(Dr. GNC: As to learning directly -- is it the super-conscious mind through which we learn?)

YADA DI SHI'ITE: "You know, Doctor, I greatly deplore the words used in languages...you, if you desire and have no other choice, must call it the "super-conscious," or the High Self -- which of course means nothing. But man in the physical body, when he starts back on the path to understanding after being lost in the muddle of physical living, begins to realize that he is not the body, but that he operates the body. With that state of consciousness, he begins to pull into himself, which is something like crawling into a hole and pulling the hole in after himself. A consciousness may still operate in a body and be quite unconscious of its body. So, if you can get into that state of unconsciousness of the body, you will immediately fall into the state you call the "super-conscious."

(Mrs. GC: Does that keep one well?)

"Yes; if the physical body is in what you call good health, it means that person is less aware of his physical body. If you could be absolutely unaware of it, you would have perfect health."

(ML: Would you say that the High Self is the potentiality -- what one might become?)

"Yes."

(ML: But you said the term was meaningless?)

"Yes, but I should not have said that. I did not mean that the concept was meaningless, but that the word was. The minute you try to state the fact in words, you completely destroy it, because you discard the reality and project a picture, and that picture is never the reality; it is a second or third best."

(ML: This concept of the High Self which you called "meaningless" is in every great philosophy. The union of the consciousness with this High Self, we have been taught, is imperative.)

"May I ask of you here a question:-- For at least 2000 years or so you have been given the teachings of Christianity; you have been told about Heaven -- what is Heaven? What is Paradise?"

(DW: Each individual has his own idea.)

(ML: That is child's talk -- we realize that.)

"True; but what is super-consciousness? I would like a description of it."

(Mrs. C: The higher planes of intellect?)

YADA DI SHI'ITE: "The higher planes of intellect are not something beyond here."

(ML: We know that one can give no definition of the High Self.)

"But you know that these higher states of consciousness are dependent upon the individual."

(FE: Could you call it an imaginative ideal?)

"No -- it is something more than that."

(DW: The source of our imagination, genius, creativeness?)

"Genius, creativeness, is largely dependent upon your understanding. It is thought that genius is something outstanding, something different -- but it is only relatively different. Undoubtedly genius is to be found often in one who is practically idiotic, moronic, in other things."

(ML: True - he receives, he is a receiving instrument, we think.)

"Yes, that is extremely close to the truth -- closer than what you would like to call the super-conscious, the super-ego. Above what? Beyond what state of consciousness? Beyond his own, or beyond yours? But then there are other things in which he will be beyond you."

(Mrs. C: But does not genius in certain subjects come through experience in other lives?)

"Yes, experience in other lives..."

(ML: From what source do the words, the thoughts, the sounds come which a genius puts down?)

"In many ways -- one, through the Self; another, through communication with my plane, being aided and abetted by a constant guide -- and these guides change, on and off, according to his needs and interests."

(Dr. C: I would like to read something that Thomas Edison said: "Don't give me so much credit; the credit is not all mine. I am merely the instrument through which a Supreme Intelligence carries on this work....." Did Mr. Edison have the right idea?)

"Just for the moment, please excuse me. I will come back and answer your question, but I think I am taking a little too much energy from the boy. I will come back and arrange things differently."
(Withdraws)

PROF. LUNTZ: "Good afternoon, my good friend! I speak to the gentleman over here, the newcomer -- Mr. Brown. I am very pleased to meet you.

"I have been standing over there, listening a little to your conversation. When I lived in the physical body, I was a professor of theology, and I believed firmly in it. And I taught that when man dies, if he has been a good person, the great God would accept him as His own. However, if he had sinned, that there was little opportunity for him of staying out of Hell; is not that an intriguing philosophy, sir? Do you not think that it would be a fine thing to teach a child, so that when he grows up he will have all sorts of inhibitions?"

(COB: No -- the worst.)

"Of course. But can you imagine a man who has grown up and reached his majority staying back so far that he can take the great teachings of a great man -- the Master Christ, I speak of -- and so twist them around that they make no sense to anyone but the fearful, the unthinking? Now, I do not say that a person is stupid, nor that any particular person is better or worse than another one. I merely say that he has not awakened when he listens to such teachings as those I once taught. This boy's father was also a teacher in the High Episcopal Church of England. He had to go through an awful lot of mud to get out. I do not condemn the individual for finding himself in mud, but I do not think much of him if he stays in mud.

"Philosophy and science are the only fields for man in which he will find shadows of the truth. Man is born a great being, but he is left to find it by searching for his greatness. Man is not a sinner -- and the Master Christ never taught so. I know that now. Man became 'lost' when he entered into a physical body; he became confused. Instead of using it as an instrument of learning, he fell into the habit of believing he was the body himself, and therefore using it for pleasure alone. And the more he did so, the deeper he went into the jungles of materialism, and the blinder to his great Spiritual Self. Now, of course, Dr. Layne, you may take issue with me by asking what I mean by any of those terms, just as The Helper did of you."

(Mrs. C: Is this the first life we have had, the starting point?)

"No -- but I do not like, my dear madam, to commit myself -- because there is so much -- it is like having a vast jigsaw puzzle; who knows where to say this life starts -- here or here?"

(Mrs. C: I meant, do you believe in retrogression -- that we may go backward?)

PROF. LUNTZ: "The life force itself does not retrograde. It appears to, to some, by its outward manifestations."

(HF: But it is really always progressing?)

"Exactly -- always motion."

(COB: Is this the only life in the physical body?)

"Every plane of consciousness -- of which you know this is one -- has to do with a body and surroundings that is what you would call physical to its time and place. In trying to bring across some of the pages of the book, "The Rise and Fall of Man," we keep on dwelling on the fact that all is states of consciousness with an outward illusion of what the consciousness calls substance.

"Dr. Layne, I come back to you again; have you something to debate with me?"

(ML: Not at the moment. My mind is full of half-formed questions.)

"That is modest, and you who know Dr. Layne, know that it is an extremely modest statement he has made."

(DW: The Healer was saying we do not know much about meditation; can you elaborate upon the subject of meditation, methods, etc.?)

"I cannot go into some of this art, but I shall endeavor to touch around on it and give you some idea. To begin with, find out for yourself, if you have not already tried, whether you know how to concentrate. Can you set something before you and free the mind and be aware only of what is before you? It is a known fact to most of you here that to be able to concentrate for two minutes, one minute, on an article without having a million other things come into your mind, is indeed an advancement."

(ML: Say 15 seconds even -- and then one has an experience never to be forgotten.)

"Right, sir. Sometime ago the boy had quite an argument with Dr. Layne as to the possibility of becoming the thing observed. Of course, not having the proper training, the boy could not know what he was talking about. If you are capable of losing yourself and becoming the article you are looking at, you will have acquired something that will be -- there are no words for it -- wonderful! You lose the I-consciousness and become the consciousness of that you are looking at. Can you comprehend that?"

(Dr. C: Perhaps I should not ask this, but I wonder if crystal-gazing, tealeaf reading and such things have any kinship to this state of consciousness?)

PROF. LUNTZ: "Yes --"

(Dr. C: Is it a stop?)

"Yes; everything that you really put your consciousness into becomes you; but it depends upon how long you can hold your state of awareness on it, excluding all other things. You see, before man entered into the physical body -- long before the vast creation of matter, he lived in a subjective world. He did not move around from place to place in order to experience things, but he always became that which he looked upon, thereby experiencing all states of consciousness."

(ML: In what did his identity as an observer consist?)

"You expressed that pretty well, young man! Do you think, Doctor, that it would be easy to put into words?"

(Mrs. C: Everything has its own rate of vibration, so if you think of anything or anyone and put yourself into that vibration, you become that thing or person?)

"Yes -- if you can completely put yourself into that consciousness...It is only one thing -- consciousness. Man, on coming into the physical world, assumed that he had to move, to go some place. He doesn't. He sets aside the physical body for a little bit and goes out into consciousness -- any place throughout the vast universe. Man, as your bible teaches, is a king. Of course the words do not really tell what he is. He is far more than that."

(DW: A king in comparison to what?)

"In comparison to his thought of himself."

(Dr. C: Why was it necessary to come back into this world of suffering and friction from what must have been a much happier state?)

"There you come back to that "happy state" -- but man, as long as there is no irritation does nothing, makes no progress."

(Mrs. C: The astrologers say that your chart designates your previous lives -- is that correct?)

"Yes, to a large extent. What you have carried with you, have learned or neglected to learn -- it is what you have neglected to learn that brings you back here. You need not come back here if you are fortunate enough to find the path and so be able to free yourself. If you go away feeling that you have left something unfinished, something undone, you will come back."

(DW: To go back to concentration — will you say more about that?)

PROF. LUNTZ: "The thing that you want to try to understand is that you are seeking to lose yourself in the one state of consciousness; but watch out for another illusion coming in there! It is experiencing all things, all states of motion (ultimately it is motion.) I do not believe, my friend, that you will truly grasp the idea of how to reach that state whereby you can experience being all things and thereby experiencing the sensation — which is glorious — of being the One....."

(ML: Is there any particular device of mental operation not already familiar to us whereby one can attain this state of identification?)

"Doctor, I regret saying so, but I do not know of a better way. The only thing that I know is to first free the body by a thorough cleansing, both internal and external, and try to live at least three days on juices, and that is all. And then find a comfortable place to sit, and sit erect, folding your hands on your lap. You do not need to get the Hindu, or Yogi, entanglement of the legs, but the folding of the legs opens a channel from the sex glands to the brain."

(ML: Kundalini?)

"Yes, Kundalini — and you start the flow up the spine to the brain centers, the base of the brain; you breathe — again, not necessarily as the Yogis, but the breathing helps also to concentrate by centering your attention on the number of times you breathe through one nostril and then the other, alternately."

(Dr. C: Is the state of hypnosis similar — is there any kinship?)

"Yes, there is — I see where I am going to have to do some writing — through the boy, of course. You have me extremely interested now in the subject. We over here need to be inspired just as you. But to go back to hypnosis and meditation — and that takes me back to the statement I made awhile ago; the Self must know things by feeling (touching heart). You know you know; you do not think you know — not by any outer manifestation, but by that which is known only to the Self."

(DW: Is it an inner confidence?)

"Yes, it might be called that. It has to be beyond a shadow of a doubt; you must know it as surely as you know you move your hand when you do."

(Dr. C: This is a condition you can achieve now?)

"Almost instantly — but, again, you must be sure, for Nature does not make any special bargain with anyone. There are laws to be learned, and they must be learned by each one."

(Dr. C: You have acquired knowledge of those laws since going over?)

PROF. LUNTZ: "Yes -- and I do wish they had been learned before coming over. It would have helped a great deal."

(Dr. C: But there are no formulas such as Dr. Layne asked for?)

"There have been a great many formulas, of course -- some good, some bad. And the goodness or badness depends on the individual."

(ML: This is what I had specifically in mind: suppose I hold a cube before me and look at it; is there any device by which I can so thoroughly concentrate on the cube that I will identify myself with it and lose all consciousness of myself? Cleansings and fastings, and so on, do not seem to help.)

"Yes, there is a way of becoming that cube, but it is almost impossible for me to put it into words that can be understood. Once you understand it, you will find also that it cannot be put into words. The consciousness is not a single unit, but is a directed force. (I do not know if that makes sense.)"

(Dr. C: Can it be acquired by imitation of those who have acquired it?)

"Partly ----"

(ML: I have sometimes acquired it, but I do not know how.)

"The clue, undoubtedly, lies in the fact that you went into it involuntarily."

(Mrs. C: When you concentrate upon a material object -- say the Christ picture -- your consciousness leaves this physical body. By functioning in the mental body, do we open up to where we can perceive the continuity of all thought? It seems to me that meditation and a clairaudient state are similar.)

"Because you have not gone beyond what you looked at. Dr. Layne's cube (notice, I mention cube and automatically my hands make a gesture as if I were holding a cube. If he had said ball, I would have held my hands so -- in the shape of a ball -- what we fall into involuntarily -- then you can better understand when I say you are still a step back of complete identification. You have not reached the stage that Dr. Layne spoke of, because then you have no consciousness of being anything at all but the cube, or whatever it is."

(Mrs. C: I cannot quite merge my consciousness into the cube; but I can merge it into the Christ consciousness.)

PROFL LUNTZ: "Madam, that is delightful! That is glorious! If you can merge your consciousness into the Christ consciousness -- that is something I have never been able to do. Because you are merging yourself into something that you do not know exists, for on observing the Christ picture and meditating upon it, you have contacted not what you call the "Christ consciousness", but you have contacted what you call your high and glorious self -- which can, of course, be called "the Christ consciousness." So, you see how easy it is to be misunderstood, to misunderstand a statement, a quotation, an observation -- either by sound, touch, sight, smell, or what have you. You have undoubtedly felt, and honestly so, that you have contacted the personality of the Christ vibration. Indeed, in a manner of speaking, you have. But, if it is truth that you seek, believe me, you have contacted your High Self -- and in doing this, as the Master Christ, if he were here, or any of the other Masters that have come to earth, if they were here -- would assure you, you have gone a long way. To contact the "Christ consciousness", for you, is not nearly as good as to contact your own consciousness."

(Mrs. C: I can understand that, because my body seems to sway around with the motion of the earth...)

"You have your own particular form of meditation, and it sounds to me excellent. I do not need to advise you to continue it.

"Now, I think I had better leave. And to you, Mr. Brown, I hope sometime to see you again and perhaps we can go into conversation over whatever it is you wish to talk about. Those people who meet in this little group do so -- not to learn anything they could not possibly learn from many other sources -- but we meet, (and I say we because I include myself and all the members of the "Inner Circle") to exchange a little knowledge with one another. It is indeed a wonderful thing to be able to carry on conversation in a happy, cheerful spirit as we do here.

"Goodbye, now, and God bless you all!"

February 27, 1949

Control, LAO TSE

"Good afternoon, friends, I am Lao Tse. We all, of the 'Inner Circle' are indeed glad to see all of you, glad to make your acquaintance, happy because we are beginning to realize that our efforts of the past are finally being attained. Over a long period - (long to you) - five years - we have put this boy through training, through development, through the stage of over-becoming. Of course all of you are going through that stage of over-becoming; man is continually in the stage of progress, even though he may not realize it.

LAO TSE CONT'D.: "The reason for his not realizing it is because he believes himself to be the physical body, and so he feels that he is born physical and dies physical; he does not at all seem to understand that he is, and always has been a spiritual being.

"Your Christian church teaches you that when you pass out of the physical body, you do one of two things - you either wait for resurrection, or you go to a heaven, a beautiful place, they say. Now, my friends, all teachings have a heaven; all religions offer to man the promised land of what your Christian Bible calls 'A Land of Milk and Honey'. But what is said about preparation for same, hmh? Not very much. The Christian Bible tells you you must be saved by the blood of Jesus Christ; that is all right for those who wish to follow it, but I do not believe your Master Christ taught any such thing; He did not say 'I do these things,' - but 'through my Father which is in Heaven.' And who is that Father which is in Heaven? It is the High Self - the High Self that knows all. The force that takes hold of the body called the High Self is not interested particularly in your mundane doings - but when you learn to control yourself - control your emotional self - then you will begin to understand life. There are many who say they do not wish to do evil things, and yet they do them. But they do not do them to be wilful or to commit crime - they do so because they seek happiness and their misinterpretation of life causes them to believe that that which they do is the right thing to bring them to a stage of contentment - of peace within themselves.

"Believe me, my friends, there is nothing so important as the cultivation of the Self. Man is not born of sin, but coming into the physical body, he became lost to his true self. Desire, with all its brilliancy, blinded him to his true self. It is said that a man who talks much thinks very little. That is one of the reasons we have, in this group, tried to even up things by allowing the questions and answers. Not that we know it all - we do not, no more than you. You will find on passing out of the physical body that life is no different than it was before. So if you are to gain a heaven (which in reality is peace of mind) this is the place to acquire it first - your earth plane. If you do not acquire it there, you shall not acquire it here.

"All things in life are necessary to life. Do not think that any thought that you can think is apart from the God Force, because it is not! If it seems evil to you, it is simply because you have misinterpreted the thought; it has become confused with the desire body. The Hindu, the Chinese - (I speak of these people because in both India, and China, my country, the people have been accustomed to living in what you term filth - you will notice that it has little effect upon them. Their suffering seems great, but it is not as it seems on the surface. All things are of God - both filth and the rose. For all things spring from the one source - Mind. Mind governs the

atom as well as all your planets - and man is the head and creator of all that he sees, all that he knows, for he knows all. But do not misunderstand me - I do not mean physical man, but Mind Man.

"Perhaps to make the situation a little more clear, I will describe it in this manner; To give you some idea of how man creates his worlds, let us go into what you call the common dream life (and though I say 'common', your scientists do not know what it is, so it is not common to them) but if you have not trained yourself to dream a proper dream, your dream is a state of chaos and confusion and nightmarish and frightening. But, on understanding life and trying to understand mind, you train yourself, you train the mind to dream a clear, comprehensible dream. Do you think you should do any less in your physical existence, in what you term your physical existence? This is no less a dream. The reality of any condition depends upon the ability to build up what is known as a state of conscious awareness, thereby bringing everything to life, to action. I wonder if I make myself clear? For too long, man has been left to wonder; he has been confused by what we call mysticism, by rites. The ones who became teachers, for some strange reasons of their own, desired to cast the shadow of mysticism on the people, when ^{it} came to putting forth truths. Look what you have: supernormal, subconscious, abnormal, unconscious mind - and all these are taught without further explanation.

"I tell you, my friends, there is no mystery to life but what you put upon it through your unwillingness to know, to see what is behind the veil of the priesthood of all religions, including the so-called Tibetan teachings. Do you wish to learn? 'I do not know anything for sure' -- that is the first principle of learning. You, sitting here this afternoon - do not know exactly what is going on, but you assume - and we all assume; because we cannot be sure, for we only see one end of the endless stick; so we desire to find out. Starting off, we are filled with wonder and awe - or deep scepticism - and slowly, we begin to find (if we find anything at all) that all life is Mind - various states of consciousness, each one inter-blending with the other, to such a degree that there is no knowing where one begins and where the other leaves off. Then we realize that we do not know for sure - that we may only hope; we sense that there is something more than what we term the physical - otherwise, there could be no physical.

"Your physical world did not pop into manifestation out of nowhere, out of nothing. Man, before he became a physical being, lived a subjective life and was quite conscious, as you are, but his conscious awareness was set in that plane, and at some future time man shall go back to that plane - subjectively. Now, as a rule, words are confusing; they are open to complete misinterpretation, misunderstanding. Because in my mind, I build a picture, an idea; to me, it looks very fine, so I try to impart that idea to someone

also by voice, by sound. In order to do it that way, and do it properly, and do it completely you would have to describe the meaning in detail of every word that you uttered, and it would take the rest of your life to describe one thing alone - one idea.

"Before I go, I wish to say this: that you are - you most assuredly are - born of the great force called Love, and this force pervades all life, of whatever kind. If you will properly understand that, you will never fear anything, day or night, no matter where you are. Because nothing can happen to you. The physical body may go through destruction, through the change which you call death - but as you Americans say - so what? You built the body, so you can build another one! Good afternoon." (Lao Tse withdraws)

New Control, THE HELPER - Speaks in unknown language, then English:

"I greet you all. Please to pardon me; it is difficult to use your language when I first take over the body of the boy. Yes, I am 'The Helper'. I have adopted that title merely because I hope that what I have to say is the important thing, and not my name. Your and my good and honorable friend, Lao Tse, also kept his name secret from you for long, and for the same reason. Too often are we subject to worshipping names and personalities and not trying to understand what was said by that personality. You of this time are hoping that possibly some time soon your great Avatar, the Christ shall return to earth. I think I need not say what would happen if such a thing came about. It would be to his greatest advantage to keep his name and title to himself if he did return. From what I have seen of your present day Christianity, undoubtedly the various sects and churches would tear the poor man apart.

"I would say the best thing to do in studying someone's teachings is to ignore the personality, to forget who it was that said so and so, but try to understand the meaning, and be able to use and put into daily actions the teachings -- not in a smug and superior manner, but with perhaps a light state of indifference, of aloofness. No one person can change the world; there have been many great teachers who have come upon the face of the earth, and I do not believe that any of them thought they could change the world. Most of them came to teach man to try to live in harmony with his physical world. If he doesn't, he will suffer. None of the known sixteen Avatars came to the physical world to do more than to open the door a little bit to show man that he must cooperate with life. The world cannot change, except to the extent that you change.

"You no doubt wonder where life is taking man. From the beginning, great civilizations have sprung up. Man was not born or did not come into being in one place on the Earth, but he appeared simultaneously in many parts and at different times, vast numbers of years coming in between his first, and second, and third appearances. Civ-

ilizations, as I said, sprung up all over, and lived their little time, and passed on. But why did they not continue? In some respects, they did continue, but their almost entire destruction came about through having knowledge of the life forces and how to use them, but not using them in harmony with life; they used them for greed; they used them to put their fellow man into slavery and bondage; your Atlantean, Mu, and many other civilizations acquired great knowledge, and instead of using them to bring joy and peace on earth, they used them for destructive purposes. They tortured and put in chains vast numbers of their peoples till their sufferings grew so great that death was always welcome, and this desire for death grew so great that they began to call upon the gods of fire and water and the gods of earth. Do you think there are no such gods? I say there are, but they are Forces. They are not what you call "beings" any more than is this Christian God you talk about, a "being." But they called upon these Forces to destroy them - not to destroy their masters - but to destroy them, the slaves, so that they would find freedom from the constant sufferings. And then came your quakes and then came your fires and floods and it was easy to flood out these civilizations, Atlantis and Mu, for they were down in valleys, and great mountains surrounded them.

"Today the same thing is going to happen to your civilization if it continues on its way - its disregard for human rights, its lack of love, its belief in its physical self. When any great disaster takes place, sometimes you Christians say that God, your God, became wrathful that his people should act in such a way, so he destroyed them. No, my friends, the Force known as "God" is pure, unadulterated Love. It builds; it knows nothing of destruction, nothing of disease; these are all man-made, man-desired. You call upon the Forces, and the Forces act. If you do not believe me, you try it. Now, you may think that because I do not believe in your Christ-God, that I believe also that prayer is quite unnecessary. No -- prayer is very necessary. You can call upon this force of Love; it pervades all things and you can call it out of all things and make it act for you, put it to work. How do you call it? By mumbled words? No; first, by desire; to know what you want; to build that want, that need, in your mind, and then you may ask in a straightforward and intelligent manner for that which you desire. The beginner, the neophyte in such studies will naturally ask, or say - "I want this - I want that," when you tell him of these things that these forces through prayer will work. "I want it - why do I not get it?" I say he does not want it - he imagines in a half-hearted way he would like to have it. There is nothing difficult to get; man can pray for material things as well as for spiritual things, but he must be sure of what he wants.

"Man comes into the physical world and he is taught the same things day after day and year after year. It is wonderful that any of us acquire the ability to think for ourselves, and thereby finally got out of the chaotic traditions of the past. In this, your present day, you still fall back on traditions. The things that happened in

the past should only be brought up to give you a clear knowledge of the mistakes of the past so that you could improve with the future.

"Now I talk on past and futuro; let's go a little deeper. In reality, my friends, in the essence of things, there is neither past nor future. Time - time is consciousness and the changing of time is a mode of the same thing. Man lives, not outside of himself, but in himself; he walks not around in space and time, but he walks around in consciousness, and soon your scientists will come to realize that; and then they will see the futility of trying to say they understand the atom, because the characteristics of the atom are the characteristics of mind."

(ML: Do you think the time will come when man will normally function on both planes?)

THE HELPER: "Yes, I do, because man is functioning on more than his physical plane right now, although it is tagged with the label of sub-conscious activity." This, using your term "subconscious activity," will become greater for man as time goes on. The more he opens himself to life, to learning, to understand himself, the greater will be his ability to get aid from the different planes of consciousness."

(Mrs. GC: Do the sun, moon and stars lend any beneficial influence? Is it so that when the sun was in Libra, man was able to communicate on both planes?)

"Astrology is, as you undoubtedly know, lady, an ancient art. But man must come to realize that the planets are not over him, but he over them. That is the one thing the ancients, who knew, neglected to tell. They reversed it, thereby causing man once more to become a slave to something. When I mentioned that man is a creator, he is that, indeed; he is over all; his actions are not dependent upon outer forces because he is both outer and inner forces. Do you object, doctor? Do any of you people wish to oppose me on that - just for a little while?"

(HMC: Your statement that man is a creator is confusing to us - most of us interpret that as meaning man as an individual - we look upon God as the creator of all things.)

"What are we seeking to do by living? I believe we are seeking to awaken further and further to the knowledge that we, Man, is God. Do not misunderstand me - I do not claim, and we of the 'Inner Circle' do not assert that physical man is the creator, but that which motivates physical man is the creator. Man, through his teachings - by those who wish to hold power and sway over his goings and comings, to profit from him - changed that beautiful teaching so that man has to be bowing down to something apart from himself. If there is a separate God apart from man, how is he to judge these little germs upon a mote in the vast cosmos? For some wrong; that man terms wrong? How is man to

understand wrong? Surely there is no overall wrongness. The wrongness and the rightness of life lies in the individual. But when men gather together in a group and characterize themselves as a society or civilization then they must abide by what you call morals, by a code of right and wrong. But does Nature understand what right or wrong is? A man steals because the society in which he finds himself has made conditions such that he must, at one time or another steal from his fellow man, because he has been taught to believe that he came into this world and that there was really nothing here for him, so that all had to be supplied from some outside place - not like the plants and animals that have all that is necessary to their life and experience in this world. Man must be taught so differently - he has been taught that he must struggle and strain and worry in order to live a comfortable physical life. Does that, my dear sir, make sense?"

(HMC: You mean that man really has that ability and doesn't realize it?)

"That is correct, sir; man must work as an individual, because he is an individual on this plane. Not only must he work alone, he is born alone, and passes on into the worlds alone. Yet he has endless company, for all life is moving forward. What you learn here will help you so much in your next state of consciousness, and what you learn there will help you to advance still more. Possibly you may have to come back to this physical plane. There may be things which you have left undone. And there should be nothing strange or weird about reincarnation, because it is desire to complete what you started that brings you back. I only hope, my friends, that I have said something of worth that will be workable to you, that will give you food for thought. If we do not do this for one another, then our life is surely a vanity. Goodbye." (Control withdraws.)

(New Control) "Hello, everybody, hello. Peoples, maybe I explain dance? The motion, upward, starting in stomach, up, into the cosmic mind, bringing back good energy to the stomach or the high brain. This motion, (pushing with hands to one side, then the other) is pushing away from around boy what is known as evil forces, or invocation to Cosmic Mind or to High Self. This, (circular motion around head) clearing the aura so that when the meeting is finished he will not be dragged down by enterprising (hmmm - good) entities. Friends, invocation to the Self is good; it stirs the mind to action - moderately used. If you do all things in moderation, you will be happy. Life is great; approach it quietly, with joy and calmness in your heart. Do not let any outside condition be upsetting to you. Take all that comes in a quiet, even manner, because nothing is more important than a clear consciousness - and you can always have a clear consciousness if you look upon life with love and kindness. You say certain things make you angry, agitate you to retorts in a violent manner. After you have done so, what has it gotten you? Nothing but the satisfaction of hearing your own personal opinions. Do not ever be too sure of your opinions! Always keep an open ear to

others, even though you may not understand or you may not, on understanding, believe as they do. Still, do not deny them the right to express themselves. I have been given the honor by my friends of the 'Inner Circle' to close this meeting this afternoon. We all hope and pray that if you do feel that you have acquired knowledge that will be of worth to you, that you all may come back. If not, then we all say, may the power of God or the High Self be upon you wherever you go!" (Control withdraws)

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No. 14

Inner Circle Seances of February 28, 1949
through March 6, 1949

Controls: The Helper (Yada di Shi'ite),
Theresa Vandenberg, Kay Ting, Sigmund Freud,
Lao Tse, Professor Luntz

TRANCE LECTURE OF FEBRUARY 28, 1949

PRESENT: Miss May C. Walker, Harriet Foster, Meade Layne, Irene Probert, Mark Probert.

Control: "The Helper" appears much disgusted because medium has been smoking a cigarette. After making several gestures of disgust and then as if exorcising evil forces, control begins to speak:

"It is a disgrace, a degradation of the body -- this bringing into it of poison weeds! I have cleared up the condition for the time being, anyway. Man has such a short time to live in the physical body -- why does he make it shorter by deliberately destroying the body by abuse? Believe me, my friends -- I am not moralizing and I do not wish to force my personal opinions upon you as to how you should live. But time is short -- take care of the physical body, because it is given to us to learn with on the physical plane -- not to abuse.

"Was it also so abused when you were here in the flesh?" asked Meade.

"There was no smoking such as you do, but of a more degrading type -- with heroin, with kanna (hemp) weed -- In India, in Egypt, also in China -- worse than opium."

"What about marijuana? And is it the nicotine in cigarettes that is so harmful?" asked Miss Walker.

"Marijuana is mild compared to these I mentioned, that slowly destroys the brain. It is not so much the nicotine, but the benzadrine which coats the throat and lines the lungs. It is one of the causes of tuberculosis -- not in itself, but because it shuts off the blood, the good blood."

"Could you tell us how long ago you were here on the physical plane?" asked Meade.

"As long ago as can be; because I have been back here where I am, then back in your plane; then back here, and again there where you are; and so on, several times."

"Do you remember not only your earth incarnations, but those in between on your side?"

"If you train yourself and prepare yourself properly, you can continue right on through with memory of your lives and of your so-called suspension of physical life -- the same as you do every night in your sleep. There seems to those you leave behind a break, a separation, a going-away. That is only because those you leave are only capable of seeing one side, one point of action only. If you had clear vision, you could see that separation of what you call the astral body from the physical. Then you would not feel so sad, so alone from those you love."

(coughing) "I am sorry -- and I hope you will forgive me -- for making such a scene over the ill condition of the boy's throat. I do wish I could impress upon you the wisdom of care of the body. It has been said, and of course without understanding, that it is wonderful to escape the body. In some respects, of course, that is true; but if you escape without learning the things necessary for your future advancement, you must of course pay the penalty -- the penalty being lack of knowledge of what to expect in the new body."

"Can you tell us what the most useful knowledge would be?" asked Meade.

"I wonder if I can put it into words? The knowledge, for one, of how to be of greatest aid to your fellowmen; how to get to him; how to travel about, and how to return to the earth-plane and make yourself known and help those still behind you; and also help to recall the knowledge that will take you into higher and more satisfactory planes of life."

"Can much of that be learned here?"

"Yes; you who study meditation can learn it. But the important thing to remember is that you must go slow; approach this learning slowly -- because you can remove your consciousness too far from the physical body -- and then they will call you insane. But to attain proper meditation is to attain complete dissociation from your physical surroundings. When you have learned to do this, you will find it so fascinating that you will automatically slip into it."

"We have a phrase -- 'entering the body of light' -- do you recommend it?"

"I do." (to Miss Walker): "My dear lady, you are new in the boy's meetings here, but you have been known to us for a long time. You have spent a great, great many years in the pursuit of the continuity of life. For that, believe me, and for your whole attitude towards this field of work we are most appreciative; and not only is it appreciated by the boy's 'Inner Circle' group, but by all those who are guardians of the earth people. There are too few who take your attitude. While you have a great amount of -- what shall I say? -- it is not skepticism, but it is awareness and logical reasoning. You do not enter into the seance rooms for emotional thrills, or to be told nice stories, but to acquire knowledge, to learn facts -- as close as man can learn facts."

"I do not wish to be flattering; that is not my purpose at all; but I, and all of us on this side do pray for your continued good service -- for there are too few doorways for us who are aided and understood. That is what this work needs, understanding and kindness. But, oh, the unthinking cruelty of people towards this work! And why? We are only trying to help them, to open their eyes to the fact that life is wonderful and that the great God Force could not create all and then leave it to the operation of chance. Why should anyone suppose that even the so-called 'haphazard' acts of Nature are that? What a statement -- haphazard! But Nature, shall we say, is only automatically acting and producing all this phenomena of life? You will find, if you check, that the chances of all of this being haphazard are so small that they are not worth considering. No, it is all law. But to the untrained eye it looks like chaos. But I did not come to lecture."

"May I ask a question -- do you find that you were happier when here or between incarnations on the other side?"

"You pose a problem for me, lady -- because, first you or I will have to define what 'happiness' is. I do not wish to confuse the issue, but I want to point out the logical approach to what the word happiness means. It is like so many words in English, or in any other language; it really does not bring to life, to understanding, as one whole sum, the meaning of happiness. For me, I will say this: In every minute, wherever I am or have been, I have endeavored to get the most out of it -- to enjoy to the fullest my moment of awareness to my present surroundings. If we do not do that, then we push against Nature, against the Life Force, and find ourselves out of harmony with all around us, because we will to have our own way, regardless of whom we make suffer. So -- happiness, in my opinion, is contentment with

the present moment, regardless of the conditions; because, to begin with, you made the conditions. If you did not exist, that condition would not exist. But, because you are capable of thinking, you are responsible for what happens to you. Now, you say you did not want, think or ask for a sickness or an accident; but, let me tell you, you did. By your thinking you act, and by your acting you live. Whatever you think is responsible for what happens to you."

"Can we be of more service here, or there where you are?" asked Miss Walker.

"That, too, depends. Now, in my present state of consciousness, I am acting in that capacity, as I enter into this circle and in many others, and have also appeared in the assumed flesh to those who needed me in the flesh. Man is truly a master; he is a God within himself -- but he has been taught for so many years that he is anything but a God, by those so much 'smarter' than he. He has been taught to turn those forces into black forces and they work against rather than for him. But your concern, the concern of all here, is first for yourselves. When we seek wisdom, to open our eyes to life, to that extent do we help mankind. You or I or anyone cannot impose our ideas upon anyone. We can only suggest what seems to us best -- but what is wrong for us is not necessarily wrong for someone else."

"We of the 'Inner Circle' have often quoted from your Christian Bible. We have the greatest admiration and respect for your Avatar, the Christ; but could the truth be known -- I would that it could be known -- almost all that you have learned from the Bible and the Christian teachings is wrong about the Christ. Christ was a great, great man -- but he was an advanced soul. He had been back and forth, and back and forth, many, many times, and he had completed his rounds of physical living. He came back at last to say to man 'You are your brother's keeper'; 'Love one another.' But those sounded like platitudes; and they were so simple that people did not understand."

"There are many things I would like to tell of this man, Christ, and I would like also to tell of other avatars who, in their place, were just as good, just as advanced as your Christ. I do not know what you think of the Virgin Birth ... "

"Most of us do not believe it literally," replied Meade.

"That is fine, and I think that no one who comes to advanced knowledge would believe it in the physical sense. No, he was born of wisdom; he was a genius."

"Have you ever seen the Christ -- ever glimpsed him?" asked Miss Walker.

"No. Other Masters I have seen, but not the Christ. There are many other things I could say, but there are times when we should not talk too much. It is not that I wish to be mysterious, or that I think you are not intelligent enough -- but merely that, for the time at least, I do not wish to go further about the Christ. And now, I will ask you to excuse me."

Control: Theresa Vandenberg:

"Good evening. I am Theresa .. "

"Oh -- St. Theresa?" asked Miss Walker.

(Laughing) "Did you hear that -- 'Saint'. No, not Saint Theresa. But really, my dear, we are all saints. There is nothing wrong with the world. I used to think dreadful things were going on in the world. I thought it must be coming to an end,

there was such a lot of wickedness when I was there -- not so very long ago. I have learned a great deal since being over here, and I learned in the last few years of my earth life so much more than I did in the earlier stages of it. I gave myself to the Church in good faith when I was quite young, because of the believed 'wickedness' of the outside world. I fled from it as though it actually pursued me. I later learned -- before I came over here -- that I was running away from my own imagination."

"I have been truly blessed, on entering into the astral life, to learn that I was not to go to some heaven where it would be so uncomfortable for me. I do not yet understand quite how we can keep the kind of thoughts that we do. Of course, when you become better educated to life, then you begin to realize the falseness of the nice stories of our parents and teachers and our soul guardians. Of course I speak of the Church, who assumes the guardianship over the soul of man. To me now, of course, that is distasteful; I know better. I suppose, though, that in some respects the necessity for the church law and the court law is something that cannot be escaped in the physical world. Man, I have learned, has not outgrown completely his desire to be selfish with his fellowman. Therefore he has to have someone guiding him. Sometimes the one guiding him needs to carry a stick to guide him with. There is still so much for me to learn! You do not know much more when you first come over than you did before, unless you have educated yourself and tried to have some understanding of what to expect."

"I have been so highly honored to participate in these little gatherings -- to be able to come back and talk and tell of the things I know now that I did not know then. While I was making the effort to control this young man, I heard you speak of what may take place on sudden death or sudden separation -- in violent deaths, do you mean?"

"Yes -- I was thinking of a special case," said Miss Walker.

"Sometimes it is fortunate for the one who is driven out of a body through violence to remain in a state of unconsciousness or unawareness of what has happened to him. We have a kind of sleep state and state of unconsciousness here as well as you have there. Sometimes this condition also comes about with people who have passed out after long stages of illness, and it too is a blessing; because when they do slowly return to their state of awareness, it is gradual -- and they are helped by those who have come over earlier and who teach them about their new state. But this is not always so. Sometimes the individual seems to have such a strong hold on his physical consciousness that nothing seems able to jar him loose. Because he feels that he has been thrown out before the right time, and that may cause -- I do not like to use the term 'hauntings', but that is what it is -- around the scene of the accident, or perhaps the home. It is regret over losing the physical life; there are unfinished desires, uneaten bread. But you may believe me, my dear (and I say dear to all of you), when you do come, you have nothing, nothing to fear. There is no evil to attack you, no one to do you harm, to do you wrong -- unless you have built up that condition first; then, of course, it will attend you, for it is yours. And that which is yours, shall be yours."

"Do you see only the people you love when you go over?" asked Miss Walker.

"No, indeed. Often we see people whom we have what you call hated; but when we and they were together in the physical world we did not understand them. We hated because we misunderstood -- and hate can cause us to hold fast in memory just as much

as love. So do not hate anyone if you do not wish to have that one with you always; but love them, and they shall go free, and so shall you go free."

"Sometimes I feel the urge to actually weep when I think of what I believed and taught and left behind me in the small minds of children who must grow up so impressed by my words that they must go through years of suffering. So, even through good intentions we sometimes bring evil to another. Is there anything any of you may wish to ask?"

"Would you care to say anything about the trial of Cardinal Mindzenty?" asked Harriet.

"I greatly regret, so deeply regret -- Before I say that, I wish to say that we do not like to enter into the cold politics, the propaganda which one country throws up against another. If man is to live in peace and harmony in this world, he must come to the end of this foolishness, this playing with the lives of others -- This Cardinal, I regret to say, is entirely guilty."

"Was he aware of it?" asked Irene.

"It is not that he wished to do wrong, but he was acting in favor of and with the sanction of the Church, behind that shield, the cloak of the Cloth -- behind the face of God -- shall we put it that way? I do not like that way. If you want my opinion about the various 'isms' that beset your world today and make farce out of your lives, I will tell you that no 'ism' is better than the minds of those that will keep their love for their fellowman. All of your isms look beautiful worked out in writings. They all explain how man can reach a state of Utopia, or peace on Earth. Man has peace, and yet he is fighting for peace."

"Because each of us wishes our particular brand of peace?" inquired Irene.

"Yes, that is it."

"There certainly is no peace at present," remarked Miss Walker.

"Can you tell me when there was ever peace on Earth?"

"But there is something worse than war -- and that is tyranny. I believe Mindzenty was fighting against tyranny," said Miss Walker.

"Yes, but do you not know that the Communists believe they are fighting against tyranny too? They are not fighting against democracy (except their men in power), not against the Church as Christianity -- but against what is wrong.

"Do you believe they are right?" asked Miss Walker.

"I do not. It is only that in the struggle between two peoples who believe they are going to hold sway over the world, I can only say this: two wrongs do not make a right. And although I was raised in the Catholic Church and followed it almost to the end of my physical life, I believe there is coming a very quick end to Catholicism as a world power. My church has made the biggest mistake of bringing God into politics; of forcing their opinions upon the people. The history of Communism, my dear, is not one whit better than that of the Catholic Church. They both have their tyrannical hold upon the ignorant classes, the unthinking -- what they

call 'the sheep'. They call them the sheep because they are led to the slaughter.

"Does a baby coming into physical life need the rite of baptism so that he can have the sanction of God for his coming? Is there anything more tyrannical than that teaching? No, my dear, that is not Christianity -- that is two factions fighting for power."

"But no one is forced to become a Catholic in a Catholic country, but one is forced to become a communist in a communist country," said Miss Walker.

"Yes -- but may we go back in history -- and even at the present time -- in some countries, such as Italy and Spain, there is no freedom. So, if Catholicism got into power (and I do not doubt it would be the same for any other church) -- if they got into power and held sway over the people, wouldn't they be just as mean and brutal and tyrannical as the Communists?

"You may think I have a slight difference of opinion and that I am in favor of Communism? No, my dear, I am not. I am in favor of the Christian teachings only -- I am in favor of a government of love, of freedom for all of its people; and you cannot find that in either Catholicism or Communism. Don't you suppose there is a degree of tyranny even here in this country where they build massive cathedrals and buildings to worship in while some of their children go hungry?"

"But they have a higher standard of living than in Russia," said Miss Walker.

"Friends, this, your country which was my country, holds the torch of liberty alight. If that torch goes out, you will have five or six thousand years before that light is again rekindled. They will use the most horrible weapons -- sound, they tell me in the 'Inner Circle' -- to drive the people mad. I weep, I weep -- to think that it must be so. How can man avoid the consequences of his own greed? He is rushing on to his own destruction by his greed! He is speaking of religions, of creeds -- and nothing about love.

"Please, my friends, I do not wish to be sad. I do not wish to bring sadness to you. I wish you happiness and much, much laughter; but when I think of my fellowman -- how lost he is, lost through his lust for physical possessions -- He does not seem to know that there is plenty -- the world is teeming with plenty for everyone!

"Now, God bless and go with you always, my dear brothers! Goodnight."

TRANCE LECTURE OF MARCH 3, 1949

TIME: Evening, PLACE: 3541 Sixth Ave., San Diego, Calif. PRESENT: Miss May C. Walker, Irene Probert, Marriet Foster, Mark Probert.

"Good evening! This is Kay Ting (phonetic sp.) I am a Tibetan. It has been a long time since I have come through the boy. You are very fine people. I do think it is wonderful of you to encourage me when I am having difficulty in speaking your language. It is a privilege to be here, and I am grateful for your friendliness. Slowly the West is beginning to comprehend the East. There is an old saying, I know, in one of your books: 'East is East, and West is West, and never the twain shall meet...'"

"Yes, but the end of the verse goes something like this: 'But there is neither East nor West when two good men shall meet..'" remarked H.F.

"Yes -- exactly; that is what I want to point out. In the physical, there is East and West, but when you realize it is all a state of consciousness, there is truly neither East nor West. Oh, holy man! E-ka-lan-do! That means 'holy man'. Man, being lost in the physical part of himself is completely blinded. There will come a time when your civilization will be as greatly advanced as the East in the study of life -- what you call metaphysics. Man is striving ever to find his way back home, home to oneness with his Father. When that time comes for you Americans, you will then have the most advanced state of civilization on all the earth; in all the past history of man never has there been a time such as there will be when this comes to your country. Why? Because you are so far advanced in your material science, which was something that was very much neglected in my time on earth. That is why they went down, why they deteriorated. You take India and China -- almost all of the East -- they neglected the material, concerning themselves only with the spiritual and mental. That is so always: if man neglects the physical, he loses the mental. It is impossible to take care of either one alone. They stand together. Man is a holy trinity of physical, mental and spiritual. That is why, as I have said, your civilizations have deteriorated and fallen into dust. Guard against it, my friends; take care of the temple of your God -- but keep an ear open to your God."

"Are we not in danger of putting too much emphasis on the material?" asked H.F.

"No -- that is only a phase you are going through. It is better that you understand the world you are in, in all of its parts; then you can go ahead with the spiritual. The trouble with the East was that they neglected the physical while taking care only of the spiritual. And what have you in the East -- in India and China today? An over-supply of physical bodies."

"It is a holy mess, isn't it?" remarked Irene.

"Yes, a holy mess."

"You think, then, that we breed too much?" asked Miss Walker.

"Yes, breed too much. Your material scientist now sees the wastefulness of producing bodies which you cannot adequately care for. If you wish your civilization destroyed, continue production of the human form."

"Did you hear us speaking of man's mistake in coming into the physical?" said Miss Walker.

"If man had not been foolish enough to desire something more -- more concrete -- shall I say? No, that won't do -- Man used to go back and forth through the planes without any breaks of death -- no breaks in his consciousness, it was as in your dream world. You slip from your conscious world into what you call the sub-conscious with no break, entering into a very active subjective life. But because man has not trained himself, he slips into this state and he finds chaos. Why? Because he does not train himself. All his teachings inhibit him, build walls for him. He is a god, but fears to say so. He should say, 'I am the power; I am the glory!' Because he is. Are we to think that this great God Power is going to be insulted because man realizes that god power in himself? Can God create anything less than himself? Can man create anything less than himself in character?

"Perhaps I am talking too much. You are all hard workers. I know of your records; I know of your works, though I have not been here for months -- but time is not as you think it. Time is like all else -- as you desire it -- depending largely upon what you are doing, what is back of the creative force within you -- the little spark of divinity and how active it is."

"Are you familiar with the book the boy is taking down?" asked Irene.

"I am very familiar with it, and I hope that in what you call time I, too, may attempt to do a little writing in the book. Your work, the work of the boy and your very honorable and earnest helper, Dr. Layne, is going on wonderfully well and has great possibilities. We, of course, will do all within our power to do what he states in his motto: To spread the light. None of us are world saviors; we do not know it all; factually, we know extremely little -- but what we do know we would like to share with those in the physical body. And I am sure that you wish to share what you learn with your earth people."

"Mark's group is growing; we may soon need a larger place of meeting," said Irene.

"You will continue to need a larger place."

"Should we try to get a larger place now?" asked Irene.

"It is too bad that the material substance of exchange should be such a block to knowledge in your world. However, it is quite clear to you, I am sure, that it is not only in this much needed work that you find the lack of bread, we might say, but in all your most necessary fields of endeavor. Your scientists are brought up against a wall."

"Of course we want to make your teachings available to as many as possible," remarked Irene.

"We do honor and respect all of you -- every one of you -- and we do so thoroughly appreciate what you are doing. Do not worry, do not fret, do not fight against time, because all will be taken care of in due course. One in this world can only do so much; so do only so much. Do not try to go beyond the blocks by force, that is a detriment to your mental state -- but wait, pause, and know that in the waiting the blocks shall melt away and on you will go, without any strain

or effort. Man fights against himself; man kills himself by worry. In reality, it is unnecessary. What you, or you, or the boy leaves in a state of being unfinished, if it is of worth, believe me, my friends, some other mind will take it up and carry it on. Good-night."

Control present, sits quietly stroking his chin for a moment, then:

"Good evening. It is something of a duty, you might say, for me to be here this evening. It is a pleasure also. I was asked by your friend, Professor Luntz, to take his place as he could not come -- to speak through 'the boy', as they call him, though he of course is a young man. I will speak of that later.

"I was known, when I lived in the physical world, as Sigmund Freud. I do not particularly care to have my name bandied around in what you people call seances -- nor what I taught about psychiatry. It is a thing so little understood. I thought I knew a great deal, so I wrote a great deal."

"I once met you, Professor Freud -- do you know that?" said Miss Walker.

"Yes; but it seems to me, madam, that we are now catering to an absolutely misunderstood phenomena. Now, how would you consider or think of me as talking through this young man, in comparison to my talking to you before?"

"I had only the one short interview, in Vienna. You had been ill."

"Yes -- and I remember that I had a small beard. A beard in itself is nothing, but to remember a beard is a great deal! It seems to prove something."

"You were skeptical of life after death, were you not?" asked Miss Walker.

"I was a little more than skeptical; I could not see what would survive. I thought that all of our thoughts, our general living, physical actions, were motivated by the force of sex; or, to put it less bluntly, the emotional forces. That, I now see, is partially wrong. The sex forces most assuredly encourage us into various states of action. We cannot escape that; but there is something yet beyond that --".

As Control continued to stroke chin, Miss Walker asked, "You miss your beard?"

"It is as if I had it, but I am touching now the smooth face of this young man."

"Are you interested in mental telepathy?" asked Miss Walker.

"Yes, I still am. I think that the mind is helped in its expansion of thought (that you call telepathy) by the creative forces. I think I had something of that opinion then. It has been quite a number of years since I talked with you, Lady."

"It was in 1924, I think," said Miss Walker.

"I was going to say 1922."

"Do you ever see your colleague, Dr. Ferenczi?" asked Miss Walker.

"Ferenczi? I cannot seem to remember this man."

"I thought you knew him quite intimately. Your brother's wife lives in my home city of Toronto now, and I met your daughter, in Switzerland, last summer."

"My daughter? Anna? Miss Walker, you know, a peculiar thing takes place when you come over here, and it becomes more disconcerting when you try to talk through a medium -- especially when you took the attitude that I took toward this sort-of thing. There is a sort-of slipping into temporary amnesia -- remembering and then forgetting again."

"Perhaps you do not want to remember Mr. Ferenozi; you did not get along with him so well at the last, I was told," remarked Miss Walker.

"There is much to that. You who are in the physical body are subject to that too. Someone says, 'Do you know so-and-so?' You say, 'Not very well.' That is somewhat what takes place here. I am not interested even now in broadcasting to the world that I now believe in the continuity of life -- "

"What brought you to us tonight?"

"Someone -- this Professor Luntz, as I said -- he unfortunately could not come tonight. You know, there is a strong possibility that if anyone heard me speaking here tonight who had read my books -- "

"Yes -- I have many of your books."

"And so you think that you know me. But we keep so much back. The mind is far more peculiar than I thought it was. It hides; it tells the world something and means something else. Miss Walker, you never did get married?"

"No, do you think that was a mistake?"

"That depends upon your attitude towards life, towards the opposite sex."

"I don't believe in continuing the human race; it is just cannon fodder," replied Miss Walker.

"That is well said indeed. To go back to my old theory about sex and life -- this afternoon I spent an interesting half hour or so reading over the young man's shoulder an article on stigmata. What do you think of stigmata -- all expressions of mind upon matter?"

"I think that where stigmata of the Christ appear that it is identification with the Christ; do you not agree with me?"

"No, I do not."

"Not even in cases like Theresa de Nouilles?" asked Miss Walker.

"Do you think I believe that? Stigmatism, in my opinion now -- I forget what it was in my physical life -- is (I was going to say purely, but that is not the right word) is mind upon matter, regardless of whether it is an expression of the punctured hands of the Christ or the thorn-pierced forehead of the Christ. Believe me, all of you, it has nothing to do with conscious contact with the Christ.

Stigmatism can act in any way at all. A woman who develops what you call tumors of the uterus -- that is stigmata; do you know why? Because she still longs to produce children."

"She produces the tumor instead of the child?" questioned Miss Walker.

"Yes. That is why bits of hair and teeth are sometimes found in such tumors."

"But you had this trouble in the throat," stated Miss Walker.

"Yes, but that also was a desire, but not entirely the same."

"I believe it was your excessive cigar-smoking?"

"I was waiting for you to accuse me of that. But they are indeed very detrimental."

"Did you have the desire to smoke when you passed over?"

"Yes, at first; and, believe me, it is really hell to have a habit, a strong desire for smoking over here where there is no way of satisfying that desire; it is indeed hell. Do you know why I formed the habit, why I wanted to smoke? I did it because I wanted to express myself. Psychologists do not usually psychiatrize themselves -- but I realize it was that desire. Desire is a strange thing; if it is not allowed to take action in one way, it will in another."

"Toxins, we say, cause cancer. That is, to a large degree, true. But why can the body not take care of toxins? It is built to take care of toxins. Because the mind is the ruler of the body. It desires certain things, and if it cannot have those things, it takes it out on the body by accumulating poisons. In other words, the mind creates peculiar stresses in the glands of the system; causes the chemicals of those glands to go through a change, a mutation -- and that mutation is the poisons that collect in the body. That leaves the nourishment that goes through the blood stream weak. Accumulation of poisons breeds germs. Out of this matter are bred germs. Man came into the physical world through mutations of chemicals; and the mutation stage was a fermentation. So it is quite easy for man to turn back to that which he came from -- mutation and fermentation of the system. And when that which should furnish nourishment to the body becomes fermented instead, it causes poisoning."

"Is cancer a germ?"

"Not a germ, but a change in chemicals. If it stays a change, it becomes a cancer; but if the fermentation goes deeper, becomes more concentrated, it becomes a germ. Much research has been done on this over here, but it has not gotten through to your earth much yet."

"Do you know of the Koch treatment?"

"Yes; it has been known for some time. I think it is a cure. I have been hoping that more will be done with it, but I doubt it, I am sorry to say. I doubt that you will get very far with this so-called 'new' method."

"Because of the opposition of the Medical Associations?"

"I am afraid, yes. I do not want to frighten you, but I would like to give fair warning also to your Dr. Layne. He is a courageous man, but I am afraid he is breeding trouble for this work. To get mixed up in this business of exposing conditions, frightful as they are, -- to arouse fierce antagonisms -- he is stirring up trouble for himself and the work he is doing.

"Now, I will hope, if I may be so permitted, to speak a little occasionally through this young man."

"Can you give us any proof of your identity? Or is it too much of a strain?" asked Miss Walker.

"Not a strain on me, Miss Walker, but the medium through which I work. It is the same with a painting, or work in any field; the painter, the worker is only as good as the medium he is working with. It seems incredible that I cannot give even that small proof -- but, my friends, would you not begin to wonder -- if I were able to do so -- whether the young man had not heard or read of that somewhere?

"You know, I mentioned when I first came through that I had a beard. I mentioned that because it seemed to be one thing that I could hold on to of my past life. But there was no way in which I could adequately prove my identity. Because the theory of continuity of life could be destroyed on the score that I am speaking through a body which does not belong to me. I am talking through the young man; and it is easy to assume that the young man has read my books, heard of my personal life, seen pictures of me -- and so it is quite possible that he might wish to speak of the honorable Sigmund Freud - Hah!"

"You said you would speak more of that calling Mark 'the boy'," said Irene.

"Yes -- it is an offshoot of his own mind; it is his own desire, though he may not be conscious of it. And the other minds that speak through him have adopted that expression because it is pleasing to him. That is what you might call the 'taint' that comes when one personality uses the body of another. Now, at another time, they tell me that I shall, as time goes on, remember things of the past. They, the 'Inner Circle', say that after much practice, much concentrated effort in controlling the young man, I will be able to let go of consciously controlling him and be able to think of other things. This is the first time I have spoken through a medium in this country. I believe that I talked through a lady in London. You see, there are some more vague memories; but I hope to be able to do better later on."

"I hope you will be able to remember Ferenczi. I was psychoanalyzed by him," remarked Miss Walker.

"I am going to have to look up this Ferenczi. You say I did not get along so well with him at the last?"

"Yes. I believe you did not approve of his hypnotizing of Mrs. Severn."

"Now I begin to remember -- yes, hypnotism -- I wonder if I could have believed that there was something more than experimentation going on. No -- I do not think so now. I look back upon myself, one of the so-called 'educated' and I think how foolish it is of us to ever think we know anything. They pit me against Jung, and Jung against me -- such foolishness! I think, ladies, that were I to return to living in the physical body, I should not express myself in so many futile words."

"I remember that Lawrence of Arabia said the same thing when he came through once -- that he would have written 'The Seven Pillars of Wisdom' in only a few pages," remarked Irene.

"That is what any man of intelligence sees from here -- the futility of words! The mind expresses itself so much better in silence. When it tries to express itself in words, in pictures, it expresses only the personality itself, and falls very far short of expressing the truth of his mind."

"Are there any of your books that you feel come close to the truth? 'Beyond the Pleasure Principle' perhaps?" asked H.F.

"Beyond the Pleasure Principle -- hmmm -- I think it was to be quite a brilliant book. It was the result of my desire to express something much more sensible than many other books of mine. I believe it was one of my last?"

"Well, you wrote one or two after that, I believe -- one trying to prove that Moses was not a Jew", remarked Miss Walker.

"The self-importance of man in trying to prove such a trivial thing! What difference did it make whether Moses was a Jew -- or whether he ever existed or not? Tradition! Do you think it makes sense to live by tradition? We can only express ourselves, of course, in comparison with what has happened in the past and what will happen in the future."

"Do you remember the rings you gave to some of your associates?" asked Miss Walker.

"I seem to remember something of that -- were they plain gold bands with engraving inside? I do not clearly remember -- and now you will excuse me, please."

TRANCE LECTURE OF MARCH 6, 1949

TIME: Afternoon. PLACE: 917 Tenth St., San Diego, Calif. PRESENT: Dr. G. Cruikshank, Frank Edwards, Meade Layne, Harriet Foster, Donald Walden, Irene Probert and others. Mark Probert.

"Good afternoon. I am Lao-Tse. I am extremely happy to meet all you people. I am having a little difficulty controlling the body. The force here is tremendous. I will have the boy in full control in a moment. He is, of course, not suffering at all -- the slight facial contortion is caused by the strong energy that comes from all you people and which is just a little difficult to manage at first. The boy is frail of body and when the force is strong it bears down tremendously on him.

"Now, I do wish, before the meeting gets on general topics to say this: There is nothing at all supernatural about what you see going on. It is entirely within the realm of good force, of good nature. 'Supernatural' and 'supernormal' are two words that should be stricken from your language. As long as man continues to make mystery out of what is natural, he is going to continue to be blinded to life; he will continue to look at the natural with horror and dismay. Don't do that. Observe and enter all phases of life with calmness, with purpose -- otherwise, it will remain a mystery and you will be led around by fear. Of course, I realize this sort of thing is unusual and odd to you who have not witnessed it before. But, then, all life is odd. All experiences are strange. The only reason why they do not all seem so is that you have been taught that such and such is the case. Your dismay comes about when you find that what you have been taught is not entirely true.

"Now, I do not want to take up all the time, because there are so many on my side who want to get in a word or two of their own, and no doubt you do also."

"Can you tell us about how many are on your side?" asked Meade.

"They number into the hundreds in this room. I suppose that makes you wonder how that could be -- but time-and-space is not at all what you think it may be. Those are things that you will have to reason with, so you may as well start thinking about them if you have not already done so. Your time-and-space (or, as your present-day scientists say, space-time) is the kind that, as far as you are concerned, the best for your way of living. But, remember, there are all sorts of time and time-space, because they are merely states of consciousness. And that is all that life is.

"Now, perhaps I shall be able to answer your questions, but we over here do not know everything. All life is a process of learning."

"Lao-Tse, the boy has been somewhat concerned because communication on the book manuscript seems to have ceased during the past week or two; can you tell us why?" asked Meade.

"He has not been in mental condition for it, not prepared; so, we just have to wait until his mental make-up arranges itself so that we can take over and go on with the direction."

"Is it a physical condition?"

"Yes -- not his health, as you may think, but his everyday living. There are many conditions which do not make for a happy and relaxed state of mind. Of course, most of it is his own fault. I would not suggest what he should do to remedy this; I believe he will find that out for himself. But we are not worried about the time element, so tell him not to worry -- the time will come when we shall carry on. Thank you all. Good evening."

Control: Professor Luntz:

"Good afternoon. I came in just for a little while. It seems that there are a great many serious topics to take up here this afternoon. Depending upon the nature of the subject, those who are talking about it, at least from my side, will stay only a few minutes, because we do not wish to take up any more of the boy's energy than we have to. I wonder whether good Dr. E. B. is here?"

"No -- but we wanted to talk with you about the Koch catalyst," stated Meade.

"This seems to be something that has come about recently in the treatment of cancer."

"Yes, and it has been successfully used for the past fifteen years or so."

"It seems to work on the principle of oxidation."

"Yes, the catalyst is a powerful oxidizer. I hardly know how to ask questions, but undoubtedly you can help us out," stated Meade.

"I rather suppose the strength of the dose would depend upon the patient, wouldn't it?"

"Usually only one dose is given," said Frank.

"Are not repetitions of the dose needed -- sometimes three or four?"

"If the action of the one dose ceases to be effective, then the dose is repeated in one of the multiples of 7 -- in fourteen days, or twenty-one, etc." answered Frank.

"I understand it works in other diseases besides cancer."

"Yes -- in many other diseases -- leukemia, diabetes, all blood diseases," replied Meade.

"Since my coming over on this side of life, I have been able to do a much clearer study of the interior structure of the body than I would otherwise be able to do. You people have to use your X-rays now, but you will find that your vision can become X-ray over here in regard to the physical body. That is what I have found. It has been my thought for some time that cancer, as well as many of your other serious ailments, is due mostly to poisons that pile up in the system and the food failing to oxidize properly, and when that happens, poisoning takes place."

"That theory is the basis of the Koch treatment," stated Meade.

"But there are other things to consider: why, for instance, does the oxidizing function begin to slow down and sometimes to stop? That is the question."

There, again, my belief is that the reason for it is mental, not physical. The mind takes on certain attitudes, and those attitudes create peculiar stresses in the glandular system of the body. This either excites or depresses the action of the glandular system, causing either an over-supply or an under-supply of the chemicals that go to keep the body in working condition. I do not think any of you doubt my opinion there, because it is obvious in just one thing alone: fear. Look at the tremendous effect on the adrenal glands. So, if fear does this, think of all the impressions the mind receives from outside of itself, and how these impressions act upon the body. A few nights ago the boy here was making an effort to get in contact with me in regard to having a little conversation with a lady from Canada. However, I am sorry to say, I could not be there at the time. But the one came in my place carried on, from my viewpoint, a very interesting conversation in connection with stigmata, which are supposed to have a great deal to do with the passion -- the thorn and nail wounds of the Christ appearing on the head, hands and feet of those who are supposed to be in close contact with the Christ."

"Sigmund Freud was the communicator?" suggested Meade.

"We do not like usually to give names -- especially when they are well-known names -- it usually distracts attention from what is being said, and that is the important thing -- not the name of the person who says it. That is why today -- to branch off for a moment -- you find your religions squabbling among themselves; because they are not worshipping the teachings of the Christ, they are worshipping the personality, the man. That is bad. So, let us think of the philosophy and see what lies behind it.

"At any rate, it was said the other evening that stigmata also are the cause of tumors. In the opposite sex, it is mostly due to a desire to continue bearing children. Just consider: often there have been found in a uterus tumor the parts of a human structure -- hair, teeth, parts of bones; what else could cause that except a tremendous desire for the child? Do not misunderstand me; it is not necessary for this to be a conscious desire -- and when I use the term subconscious, I do it sparingly, because it is a bad term -- but I must use it until we find a better. But I must impress it upon you, my friends, that the mind does govern the body and produces in it all that you desire to have happen."

"But in the case of a newborn baby?" asked Frank.

"Of course, there you have the mental factor of the parent. A baby, you must remember, is a growth also, and the growth takes on the impressions of that which it grows upon. Does that make sense?"

"Partially; we know that suggestion will bring physical results, as in stigmata, etc. -- but in the case of the child; if it is given the proper elements in its infancy to throw off the poisons, why does it so early lose this ability?" asked Frank.

"We still want to understand this: that life is neither a year old nor a hundred years old. So, if what happens to a child seems to be out of place in conditions that could only be found in an adult, I am afraid I must disagree with that theory. Because a child is only new in body, not in mind; and if we are to consider or believe for a moment in reincarnation, we have that to consider. What has the mind brought back from former lives and thinking?"

"Is cancer hereditary?" asked Meade.

"In some degree, yes -- depending upon the blood of the parent."

"Could the efficacy of this catalyst be communicated from parent to child?"

"Yes; all manner of disease lies latent in the body and may at any moment blossom out; it depends upon the thoughts and desires of the individual which will bring into activity these germs, as you call them."

"You are speaking of the importance of mental conditions, of their great bearing on disease", said Dr. Cruikshank. "But from the purely medical viewpoint, we are confused. Even though we give credit to the mind-over-matter theory, we are confused as to where germ-theory and mental effect overlap or interlace."

"Germs, I believe, Doctor, as minute as they may be, are still -- in my opinion -- of chemical constituents. Then the mind works upon chemicals -- the body as an over-all mass and the individual chemicals in themselves. Now, if for one reason or another the mind fails to throw up a block against these unseen chemicals called germs; if instead it opens itself by thought or desire, it brings the germ into full activity by irritation; it awakens the germ to detrimental activity upon the body. Germs are a necessity to the physical world. They are the final destroyers of chemicals; they, more accurately put, are the changers of chemicals.

"In the book that we are endeavoring to put through the boy, The Rise and Fall of Man, it has been stated that the mind-force, or the life-force, carries its own particular rate of vibration. When the life-force comes in contact with any certain chemical, it either has an affinity with it, or it rejects it. If it accepts it, it weds it, becomes one with it. It stirs up the electronic field of the chemical, expands it and makes it sensitive to other chemicals of a like nature, thereby attracting to itself substance which will eventually become shape and form. I do not know that that makes it any clearer, Doctor?"

"We are still floundering deeply in that field", replied Dr. Cruikshank.

"Philosophy and science are the only two fields, in my opinion, that will and do, eventually, show man the right way -- the truth."

"Do you believe that cancers are inherited?" asked Meade.

"To a degree; not entirely inherited, though, but largely acquired through observation and practice (subconsciously so, of course) by the child from the parent."

"But you believe there is a measure of inheritance?"

"Oh, yes."

"But do somatic modifications affect the germ plasm?"

"You know, all life is composed of two things: what you call the material, and matter in motion -- so, ultimately, everything affects everything by modification. If it were not for this law of modification, things would be happening haphazardly and there would be chaos. Man likes to jump ahead, but Nature does not

jump ahead; she keeps an even course. When man thinks he can leap ahead of something, he finds himself out of harmony with life and therefore suffers.

"Now, I don't know that I have said anything of worth, but I hope I have given a little food for thought. I feel -- and most of us of the Inner Circle -- are distressed to some degree over the seeming inability of the people who have come over to our side, even the so-called advanced minds -- their failure to bring across an adequate aid to man's suffering. But, then, we must consider this, as we have said before: suppose, for instance, that the so-called advanced minds did solve your problems for you -- they could only solve so many, and equally evil ones would spring up. You must remember that life, as you see it in the physical body, was many eons ago in existence, but in a very beautiful subjective state. It is only because man has turned his mind outward that he finds suffering. When he returns to his subjective way of life, he will not find that kind of suffering. But all life is striving, strain, stress, struggle. Let us suppose that it were not so -- you would all get fat and lazy and die of it!"

"We do not expect all of our problems to be solved for us."

"Of course not, Doctor, of course not."

"In our research with X-ray, we get only relative density?" asked Dr. Cruikshank.

"At first, over here, all we get is a relative density; but if you continue you begin to get a clear and over-all picture, and you can take one thing at a time and study it. But you have to be careful, because the mind in that sort-of work becomes illusive; you cannot hold on to it for long. It is like a meditation state. It takes much practice to become one with the subjective world. And that is a bit of our trouble when we try to come back and consider the physical."

"Does the mind enter the body before birth?" asked a guest.

"The mind builds the first mental stresses for the body -- the chemicals for the food chemistry of the mother. These are fields of attraction, you might say, and the life force -- the consciousness -- is to some degree getting less all the time as the physical counterpart of itself is being built, enters into and becomes one with the physical body, before it manifests itself by what you call birth."

"Is the entity fully there in a small child?"

"Oh, yes indeed -- it is fully there, but in a sort-of dream state. The consciousness is always there, because it is the consciousness that forms these stresses, prepares the conditions. Man is a great being -- he is so great, indeed, that the glare of his greatness blinds him. He has lost his understanding through entering the chemical-physical world; but that is good for him too -- it enables him to find his way back through a process of learning. There is a saying: 'It's an ill wind that blows nobody any good.' So, remember, if you cannot find an immediate way of getting rid of your suffering, try to bear with it; do not fight it, but relax as much as you can. If you have a problem disturbing to your waking and sleeping hours, it may be that you can only do so much in a given time. If you cannot do it all, don't fight it."

"Once you have entered into my plane of consciousness, you will not wish to return to the physical body. Have none of you had a dream so beautiful that you

wanted to stay in it? So life is on our side. But, remember, you had that beautiful dream because you did a beautiful thing -- in your everyday life, you had a beautiful thought. So, if you would have a beautiful life after death, you must learn to live in quietness, in kindness, in peace.

"I seem to have lapsed into my old habit of preaching. Before I go I wish to say that I wish for you all a happy and successful life -- and, remember, that prayer does help --- prayer not to some faraway God, but to the God within. If you think it does nothing else, at least it stirs up the mind in a psychological manner. Be sure what you want, then think it, dream it, sleep it, eat it. But be sure of what you want, because you will get it. Good afternoon."

Temple dancer performs the usual dance with hands and arms - beating rhythm with feet to clear up condition of the medium's physical body. At conclusion says: "Now body good -- no backache. I go." (withdraws).

Control -- Theresa Vandenberg:

"Good afternoon to you all. I am Sister Theresa. I have returned to convey a little further my thoughts which I tried to express a few nights ago (Feb. 28) regarding Communism. There seems to be some misunderstanding. Myself, being a Sister of the Catholic Church for so many years, I should of course have great animosity towards communism -- but I can afford not to. I am neither in favor or disfavor of anything except that it may teach me something. I did not take that attitude when I lived upon earth -- at least, not until the latter part of my life when I took up the study of philosophy and tried to acquire some so-called wisdom -- understanding. This gave me a great deal more of tolerance than I had before. Now I do not at any time believe that man should fight for any 'ism' at all, except wisdom -- knowledge, truth, that will help to guide him as an individual, not as a mass. Man was not born in a mass; you do not come into this life in a crowd. Regardless of what your political views and beliefs are, I do not think it intelligent to use those beliefs to deny another his beliefs.

"And, too, it is the belief of all of us in the Inner Circle that man is not going to destroy himself from the face of the earth. He is seeking knowledge and advancement, but of course he uses the knowledge he acquires in a somewhat ill manner. The states of mental advancement -- both in science and philosophy -- in these good United States are far too much along the way to dream of accepting such a government as Communism. It could not possibly hold in this country. Your fears are needless, for this country is far superior in mentality to Soviet Russia. You have long grown out of even the small amount of slavery you found yourselves in when the country was young. When a group of people first came over to this country, it was with the intention and desire of establishing freedom of religion, because they were being held down and not allowed to worship as they pleased; but does not your history show that they put some in lock, stock and barrels just because they did not go to church every Sunday. You carried on your tyrannical beliefs for some time, right here.

"None of us on this side uphold Communism, or any other 'ism', except love, wisdom, knowledge. It is funny that I should say that now, when I spent so many of my earth years in believing that my religion was the Christian religion, and the only one. There are as many ways to God as there are people."

"I don't know if this is a proper question, but we have been told that our President is quite largely guided by communications from your side of life; would you care to comment on that?" asked Meade.

"Wait a moment and I will see if I may ... They tell me it is not the policy of the Inner Circle to make an out-and-out statement about any great person if it can possibly be avoided -- but I may say that it is undoubtedly true. To make statements about another who is in high office or high public life is not too good an idea. I can say -- and I do not wish to be vague or sidestepping the question -- but I can say that all of you are more or less under the guiding influence of the unseen world."

"Many are increasingly conscious of it," said Meade.

"Yes, and that condition will grow. Now, is there anyone here who would like to ask any questions? I will try to answer them."

"What is the relation of food to the good life?" asked Mr. Grieco.

"Food and fasting -- the more nourishing the food is and the less the bulk, why, the less the pressure upon the diaphragm and the less disturbing to the elements of the body, the more peace of mind. So, if you find relief and freedom of mind in any direction, continue with that. Food should be chosen for quality and not quantity; and if your mind is not conditioned, or has become unconditioned to heavy, starchy foods, I would advise you not to use them. If you are doing no heavy physical work, I would advise fruit and vegetables. But I would not advise becoming fanatical about it. If you enter someone's home who offers you starches and meats, sit and eat, but eat sparingly. Never refuse that which is offered you in friendliness, but do not gorge yourself. It has been said that to live life in a moderate manner is wisdom. When you step out and do not go along with other people, they begin to think you are strange, a little queer, and they wonder what you will do next. So, when you are in a certain society, go along with that society. You do not need to do all they do, but to use reason. You do not need to rush away into the hills and seek silence. That is not being spiritual. To be spiritual is to relax, to take whatever happens to you with a certain degree of equanimity, with cheerfulness. And consider your fellowman's opinions as being as important as your own -- because they are important to him. Once your good friend, Lingford, said that smoke doesn't only get into your eyes when in love, but from your overheated opinions."

"Would it be correct to think that physical phenomena is the result of mental activity?"

"That, in my opinion, seems correct. Man's activity, regardless of whether it is a psychic or physical one, is the result of the action of mind on all planes. The only difference seems to be that on any plane -- here or there -- or on any plane, we see only one end of the endless stock. Therefore, how to consider the cause of a particular motion -- if you consider it only as you see it -- well, it doesn't make good sense. Somewhere else, under some other condition, there was action, and endlessly so. I believe that it was in such a manner that the light from your sun and other planets came to earth -- in pulsations; not just one little wave, but a series of waves. But I am liable to become scientific, and that is out of my field, so I had better hurry away.

"It is very pleasing to us in the 'Inner Circle' to see how these meetings are expanding; and we are pleased because we, in our humble way, consider this a great work, and hope that it continues in the same way with the same purpose of trying to learn more; because we, on our side, learn a great deal from you."

"I hardly see how that can be so," said Meade.

"Because all of us do not pursue the same course in life, whether in the physical or mental realm. So each one of us who enters into these meetings finds things brought up that we knew nothing of in physical life. Take myself, for instance -- I knew so little of the deep philosophy of life until I came in contact with the 'Inner Circle' and you people and learned of it. I had never even heard of the great Chinese philosopher Lao-Tse until I came into this group. His teachings are wonderful, and glorious, and they have helped me to understand the part I am to play.

"Now, there are others waiting to come, so I will go now."

Control: Professor Luntz:

"I have slipped in for a few moments again, because the good Dr. E.B. is here. I do not know if I can be of any use to him. Earlier in the afternoon, Doctor, I came in and had a little talk, and I don't think now that what I said was very enlightening, but I will try again, if you wish."

"Who did you say you are?" asked Dr. E.B.

"Professor Luntz. Now, I am not a medical man. I was a theologian in my earth life. It is only since coming over into this state of consciousness that I began to study the body. You will undoubtedly amaze and confuse me -- so I am here to be confused."

"Did you wish to confuse me, or shall I confuse you with questions as to the workings of the body?" asked Dr. E.B.

"I gathered that you wanted specifically to know about cancer -- what this new treatment will and will not do."

"Let's start out by making the assertion that we all possess a natural God-given immunity -- for lack of a better word -- toward disease in general," said Dr. E.B., "Are you acquainted with the nature of disease, and why some are protected, and some not?"

"To a degree I am -- at least to say that the mind is also one of the controlling factors of your physical disease. I do not know if you will uphold me on that, but you undoubtedly know that the mind has a profound effect on the action of the body?"

"Undoubtedly so -- and the more profound the workings of the mind, the more profound the effect."

"Yes -- with that I agree. If the mind is what you would call sensitive, that mind can be either a good force for keeping the body well, or it can become a detriment. It can cause effects in the glands of the body; it can stop or slow down the action of the glands."

"We might say that the mind has the potential ability to control the body entirely. However, in a lesser sense, the mental condition has more or less influence on the body," said Dr. E.B. "One specific question I wanted to ask is this: An epidemic may become endemic and affect one-half of a nation. In that nation there will be a certain percentage who are not affected, some that will recover, some that do not survive. Why do these three groups exist -- some immune, some who recover, some who succumb -- other than the mental cause? Is there any physical reason?"

"Because, as I said awhile ago, I believe that germs are chemical changes that take place in the body, and because, I said, the mind governs the body, by causing these chemical changes to take place. It is also my thought that fear works in two ways: it either builds up a terrific mental force to survive, to cause the body to survive; or it becomes hysterical to the point that it has no control, and it assumes that what is taking place all around will happen to it, and that there is no escape.

"Now, it has often happened, as you doctors know, for you have undoubtedly had the experience of walking into places that were infected with fevers and diseases of all kinds supposedly highly contagious; yet you went in, worked with the patients, and -- although your body resistance was probably low through fatigue -- you escaped."

"Are you referring to group fear, or of the individual?" asked Dr. Cruikshank.

"I refer to both, because mass fear spreads to the individual."

"But in the case of children?"

"They are quite conscious of what is going around them; and also there is a way of the adult mind projecting fear and sickness to a child. If this were not so, how could the ancient Kahunas pass on the ability to unbelievers to walk on hot coals?"

"You mean that the mind starts the thing into action that will happen; if you have a constructive attitude, okay; if not, you will succumb. But if the objective is absolutely kept in mind, you will attain it. Mind, undoubtedly, has the ruling power over matter. In the case of the child, it is not so consciously realized; therefore the child probably has a greater resistance; the younger you are, the stronger you are," projected Dr. E.B.

"Children would suffer many fewer ailments if their parents did not instill fear into their minds. You know of cases where a man sees an accident; he doesn't know just what happened, but on making inquiry he learns that it was a heart attack. At first he does not realize it, but he begins to put his hand to his own heart, and sooner or later, he develops heart trouble."

"But what about the fact that the older people seem to become tougher -- to be less susceptible to contagious diseases?" asked Dr. Cruikshank.

"I think that in that case it more or less is a knowledge in the older persons that they have attained experience in life -- life holds little more experience for them; they have no fear of dying. For men, as they advance in years, realize there is nothing to fear, and the mind almost forgets what is going on around it and goes on its way unharried."

"But why is it that contagious diseases do not as often attack middle-aged people as well as the older?"

"Do you suppose it is because the germ knows they are older?"

"I think the germ is secondary in effect only," said Dr. E.B.

"Yes, exactly. Mr. E.B., the germ, I believe, is the secondary effect. The fear acts upon the mind -- let's say it is afraid of getting a certain disease. When the mind acts upon the body, then, it may either shut off the blood supply to certain parts of the body -- it may do this by the closing off or shrinking of the veins."

"You are referring there to some condition that causes lessened distribution of blood to the body?" asked Dr. E.B. "The blood must be the means of distributing and eliminating everything -- good or bad. There must be in each one of us degrees of efficiency -- which efficiency may show in our ability to recover, say, from a cough and cold."

"Doctor, I believe that if your body is in the proper condition of relaxation, you can become chilled to the bone, soaking wet, and so on, and no harm will come from it."

"I believe, though, that there are physical means of causing immunity to diseases. There are several factors, I believe, that belong to the chemical field of matter. And one of these is a chemical that is the basic substance which at all times lies within our body cells through our entirety, the presence of which in the proper concentration, let us say (which means, of course, high solution), renders us immune to disease. If we undergo physical injury or irritation, or anything that tends to make the body less resistant at that point, then we have the secondary effects of germs, etc., which used to be considered the causes of disease. I believe they are not the cause at all, because we have proofs that there are these factors which will remove disease. And we have gone around the circle and proved that they produce the same result," stated Dr. E.B.

"Some proof of that lies in hypnosis. Under hypnosis the mind can be made to change the heartbeats, respiration, and -- for that matter -- the chemical conditions of the body. And how? Does the mind contact what we see as a physical thing? In my opinion, no -- but it attacks the atomic whirls of the chemicals in the body.

"Now, I do not wish to overstay my time and take up too much of the boy's energy than I should."

"I understand you accept the existence in the body of what we might call immunity chemicals?" asked Meade.

"Yes, I do."

"For many years it has been taken for granted that the vital factors maintaining health, these chemicals that can be produced artificially or naturally, are in our bodies in a high dilution factor. In checking up with hormones, insulin, and other chemicals that have been brought back to man's consciousness exist in very high dilution -- the homeopathic idea. Have you taken the extreme dilution factor into consideration?" asked Dr. E.B.

"Yes, I have. I find that through watching some of your present-day experiments with suggestions, with drugs and chemicals in a small experiment even where caffeine is the point of interest, demonstrating where caffeine does not actually keep you awake, but you have had a belief built up that it does. There is absolute proof to the contrary. Where one man was given strong coffee and one given milk; the first says he cannot sleep, the latter that he can."

"That is the power of suggestion. I know you are quite right in that," said Dr. E.B.

"Do you think aspirin and such drugs have the same effect?"

"Yes, I think that if a thing has been reported to us as giving relief, it will. But you think we have to consider the physical as well as the mental?"

"Yes, I do."

"We are so prone to be prejudiced by things through the power of suggestion that it is very hard to get at a fact," stated Dr. E.B.

"Do you not consider caffeine a stimulant?" asked M.C.W.

"Yes, it heightens your susceptibility, but you do not get a stimulation without getting the let-down afterwards."

"Why does one who is accustomed to taking coffee get a headache on leaving it off? Is it not the power of suggestion?" asked Mr. Grieco.

"You have accustomed your nerves to it by the thought that it is necessary, and they take over and take action on it. It has become to some extent what you would call a secondary cause."

"Doesn't tea or coffee drive the toxins out of the blood into the tissues, so that one feels better temporarily, although they are not eliminated?" asked M.C.W.

"Not to my knowledge," replied Mr. E.B.

"Ladies and gentlemen; I do hope we have all learned a little here this afternoon, and that you will come again if you think it is of value to you. If not, don't come -- because there is no use in coming if you do not get mental relaxation and enjoyment and information from it. Good afternoon."

Control: Arakashi:

"Hello, all of you people. I heard the remark from the good doctor that Prof. Luntz slips out of things on what is known as a 'mental deal.' Well, let's see. Doctor, and all of you people, I wish to say this -- not in defence of Professor Luntz, or in attacking what the good Doctor has said. But out of mind came matter, so you cannot escape mind nor matter through singling them out and taking them separately -- because you cannot take them separately.

"Consciousness, as we have often said before, is not something that is locked up here (touching forehead); otherwise your mind contacts which you call telepathy could not be made. This (extending hand) is mind, this is a great state of awareness, this scintillates with life. Let us not assume it is nothing. If it were, how could something come from nothing? Or is that the age-old problem? Mind has always existed; therefore matter and motion have always existed. We cannot talk, for that matter, of anything as a single unit, for everything in life hinges so closely upon the other that you cannot possibly take any one thing and talk about that alone. Because there is no such thing.

"Do any of you disagree with that? We like to have you debate with us if you think otherwise; because there is no truth as an absolute. All life is a continuous scintillating change, and you cannot put your finger down and say 'That is it,' because before you can put your finger down it has changed. An intelligent man said it was nonsense to say that matter came from mind, because where did mind come from?"

"He was like a professor who said man could not possibly fly and drop bombs," replied Mr. E.B.

"He is doing a pretty good job of it! But do not be afraid to pursue anything -- because you are the master. You are the governor. And as one of the speakers on my side said this afternoon, fear will lick you, will lick you all out. You should not care what your next door neighbor's opinion is of you; and you should not have one for him. If you govern your life in a kindly, generous manner, in time he will come to join you in that; or he will become so bored with it that he will leave. You can kill people by kindness, you know. There is vast room in the world. There is vast room in the world.

"Every atom that comes into the so-called three-dimensional world or in any state of consciousness -- everything is taken care of. Only man fears, because he has a mind to think fear with. The tree, the plant -- they do not worry about whether they are going to have enough to eat or if they must move to another field to get enough to eat. The physical world will not adjust itself to you; you must adjust yourself to it.

"Now, I must go, but I hope to come back and meet you all again; and if you have ideas to thrash out, we over here will be extremely glad to be of service."

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